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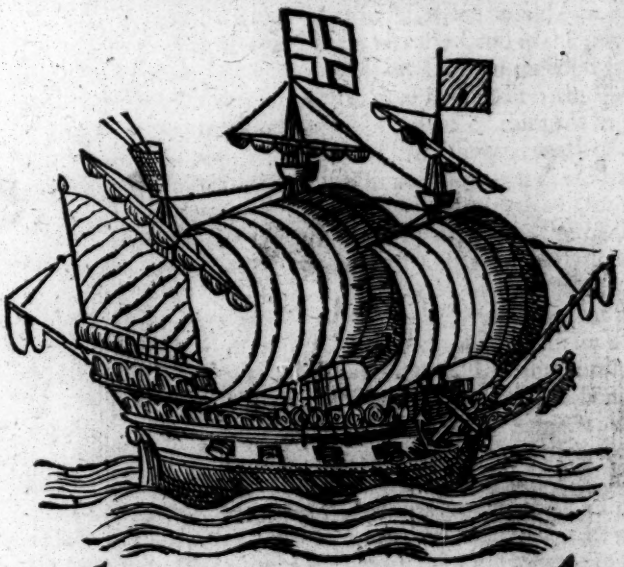
THE Voyages and Travels OF Sir *John Mandevile*, Knight.

Wherein is set down the way to the *Holy Land*, and to *Hierusalem*: As also to the Lands of the Great *Caane*, and of *Prester Iohn*: to *Inde*, and divers other Countreys: Together with many and strange Marvels therein.



LONDON,
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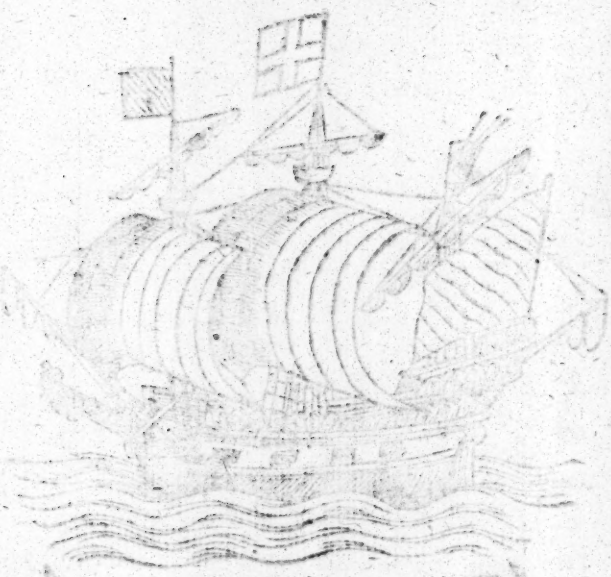


THE PREFACE.

FOrasmuch as the Land beyond the Sea, that is, the Holy Land, which some call the Land of Behest or Promise, among all other Lands is most worthy. In that Land it pleased our Lord to take flesh and blood of the Virgin *Mary*, and to traverse that Land with his own feet; and there he did many Miracles, preach and teach the Faith, and the Law of Christian men, as unto his Children; and there did suffer many reproofs and scornes for us: and hee that was King of Heaven and Earth, and of all things that are contained in them, would only be called King of that Land, when he said *I am King of the Jewes*: For at that time it was the Land of the Jewes: and that Land he choose before all other Lands, as the most worthy part of all the World. And as the Philosopher saith; *Virtus rerum in medio consistet*, that is, the vertue of things is in the midst. In that Land hee led his life, and suffered death of the Jewes for us, to save and deliver us from the paines of Hell, and from death without end, the which was ordained to us for the sin of our Father *Adam*, and our own sins also. For he that will doe any thing, he will have it known openly, he will proclaim it openly, in the middle place of a Town or of a City, so that it may be known to all parties of the City: So he that was King of Glory and of all the World would suffer death for us at Hierusalem, which is the midst of the World, so that it might be known to all Nations of the World how deare hee bought man. Ah dear God, what love had he to his Subjects, that when he had done no trespasse, would for his Trespassors suffer death? Right well ought men to love, worship, and serve such a Lord, and prayse such an holy Land that brought forth a Lord of such Fruit, through the which each man is saved if it be not his own fault. This is that Land prepared for an Heritage to us: and in that Land would he die as seased, to leave it to his Children. For the which each good Christian man that may and hath wherewith, should strengthen him for to conquer his right

Heritage, and purchaſe it out of evill peoples hands; for wee are called Chriſtian men of Chriſt our Father, and if we be the right Children of Chriſt, we ought to challenge the Heritage that our Father left us, and take it out of ſtrange mens hands. But now pride, covetouſneſſe, and envie, have ſo enflamed the hearts of the Lords of the World, that they are more buſie to diſ-inherit their Neighbours, then to challenge or Conquer their right Heritage aforeſaid. And the common people that would put their bodies for to Conquer this Heritage, they may not doe it without Lords: for aſſembling of the people without a chiefe Lord is as a Flock of Sheep without a Shepheard, the which depart aſunder and wot not whither they doe goe. But would God the worldly Lords were at a good accord, and with other of their common people would take this holy Voyage over Sea, I truſt well that within a little time our right Heritage beforeſaid would be recovered and put into the hands of the right Heires of *Jeſus Chriſt*.

Now for as much as it is a long time ſince there was any generall Paſſage thither, and that many men deſire to hear the deſcription of the holy Land, I will declare it.

I *John Mandevile* Knight, who was born in *England*, in the Town of *S. Albanes*, paſſed the Sea in the yeare one thouſand three hundred thirty two, on *S. Michaels* day; and there remained long time, and went through many Lands, and many Provinces, Kingdoms, and Iles, and have paſſed through Turkie, and through Armony the little and great, through Tartary, Sury, Araby, Egypt the high and the low, through Lybie, Chalde, and a great part of Ethiope, through Amazony, through Inde the leſſe and the more, and through many other Iles which are about Inde, where many people dwell of divers ſhapes. Of the men of which Lands and Iles, I ſhall ſpeak plainly, and I ſhall declare part of the things I have ſeen.

For them that will viſit the holy City of Hieruſalem, and the places that are thereabout, I will tell the right way that they ſhall hold thither; for I have ridden it and paſſed it with good obſervation. Farewell.

THE

The Voyages and Travels of Sir *John Mandevile* Knight.

CHAP. I.

A Description of the way to Hierusalem on Horse, on Foot, or by Sea.

HE that will Travell to Hierusalem, may goe many wayes, both by Sea and Land, after the Countrey that hee commeth from. And think not kinde Reader, I will tell all the Townes, Cities, and Castles, that men shall passe by going, for then should I make to long a Tale, but onely the most principall Countreys, Cities, and Townes, that men shall goe by and through to goe the right way.

First, if a man come from the West side of the World, as England, Ireland, Wales, Scotland, and Norway, hee may if he will, go through Almaine, and through the Kingdome of Hungary, which King is a mighty Lord, and holdeth many Lands and great: for he holdeth the Land of Hungary, Savoy, Camony, a great part of the Kingdom of Russie, and reacheth to the Land of Milland, and marcheth on Cyprus. And men must passe then through the Land of Hungary, and through the City

City that men call Cypanum, and near the Castle of Nurburgh and by the Ile Tozn, and so by the River of Danuby that is a great River, and goeth into Almaine under the Hils of Lombardy and it taketh into it forty other Rivers, and runneth throughout Hungary, through Cresses and Crochte, and goeth into the Sea so strongly, and with so great might, that the water is fresh thirty miles within the Sea. And afterward men goe to Belgrave, and enter into the Land of Bugres, and there men passe a Bridge of Stone that is over the River of Morack, and so passe through the Land of Pinseras, and come to Gréece, to the City of Stermille, and to the City of Affinpane, that was sometime called Bradre the Noble, and so to Constantinople, that was sometime called Byzantium, and there the Empeorour of Gréece hath his Court.

At Constantinople is the fairest Church in the World, and it is called S. Stevens. And before this Church is a guilt Image of Iustinian the Emperour, and it is sitting upon an Horse and crowned, and it was wont to hold a round Apple in his hand, and men say there, that it is a token that the Emperour hath lost a part of his Lands for the Apple is fallen out of the Images hand, and sure he hath lost a great part of his Lordship; for he was once sole Emperour of Rome, of Gréece, and of all Asia the lesse, of Surry, and of the Land of Judea, in the which Hierusalem is, and of the Land of Egypt, of Persy and Araby, but

but hée hath lost all but Grèece, and that hée holdeth onely. They would put the Apple into the Images hand, but it will not hold it. The other hand he lifteth up against the East, to menace misdoers. This Image standeth upon a Pillar of Marble.

Likewise at Constantinople is the Crosse of our Lord, and his Coat without seame, the Spunge, and the Rèed, with the which the Iewes gave our Lord Gall to drink on the Crosse, and there is one of the Nayles that our Lord was nayled with to the Crosse Some men think that halfe the Crosse of Christ is in Cypres in an Abbey of Monks, that men call the Hill of the holy Crosse: but it is not so, for the Crosse that is at Cypres is the Crosse on the which Dismas the good Thèefe was hanged: but all men know not that, yet for the getting of the offering, they say that it is the Crosse of our Lord. For yè shall understand that the Crosse of our Lord Iesus Christ was made of four manner of Trèes, as is apparant by the Verse following:

In Cruce ſit Palma, Cedrus, Cypreſſus, Oliva.

For the péce that went right up from the Earth vnto the head, was of Cypres, and the péce that went overthwart, to which his hands were nailed was of Palme, the ſtock that ſtood within the Earth, in which they made a Mortois, was of Cedar, and the Table above his Head, on which the Title was written, was of Olive. The Iewes made this Croſſe of theſe foure Woods, for they thought our Lord ſhould have hanged as long as the Croſſe would laſt, therefore made they the fot of Cedar, for Cedar will not rot in the earth, nor in water: they thought that the body of Chriſt would have ſtunk, therefore they made the péce that went from the Earth upward, of Cypres, ſo that the ſmell of his Body ſhould grieve no man that came by: and that overthwart was made of Palme, in ſignification of Victory, and the Table wherein the Title was, was made of Olive, for it betokeneth peace, as the Story of Noe witneſſeth, when the Dove brought the Branch of Olive, it betokened peace made betwéne God and man.

And yé ſhall underſtand that the men that dwell beyond the ſea, ſay, that the péce of the Croſſe that was of Cypres, was of the Tré that Adam eat the Apple of, for ſo they find written.

They

They say also, that their Scripture saith, that when Adam was sick he willed his Son Seth, that he should goe to Paradise, and pray the Angel that kept Paradise, that he would send him Oyl of the Tree of mercy, for to annoynt him, that he might have health, and Seth went, but the Angel would not let him come in at the Gate, but said unto him, that he might not have of the Oyl of mercy, but he gave him three kernels of the same Tree that his Father eat the Apple of, and bad him as soon as his Father was dead, that he should put those kernels under his tongue and bury him: and he did so, and of these three kernels sprang a tree, & the Angel said when the tree bear fruit, then should Adam be made whole. And when Seth came again and found his Father dead, he did with the kernels as the Angel commanded him, of which came three Trees, whereof a Crosse was made that bare good Fruit, that is, our Saviour Jesus Christ, through whom Adam and all that come of him shall be delivered from everlasting death, if it be not their own default. This holy Crosse had the Jewes hid under the Earth in the Rock of the Mount Calvary, and it lay there two hundred years and more, as they say, unto the time that S. Elene found it, which S. Elene was the Daughter of Coel King of England, and then was called Britaine, and after married to Constantius, first Consull, and after Emperour of Rome, who had by her, issue, Constantine the Great, born in England, and afterward Emperour of Rome, which Constantine turned the name of Bizantium into Constantinople: he re-edified that City, and made it the Monarchall Seat of all Europe and Asia minor. Also the Crosse was in length eight Cubits, and the piece that went overthwart was three Cubits and a halfe.

A part of the Crowne wherewith our Lord was crowned and one of the Nailes, and the Speares head, and many other Reliques, are in France at Paris, in the Kings Chapel, and the Crown lyeth in a Vessel of Christall richly decked: for the French King bought these Reliques sometime of the Jewes, to whom the Emperour had laid them to pledge for a great summe of gold. And though men say that this Crown was of Thornes, ye shall understand that it was of Junkes of the Sea, which be white, and prick as sharp as Thornes, for I have seene and beheld many times that at Paris, and that

at Conſtantinople, and they were both made of Jouks of the Sea. And you ſhall underſtand that our Lord in that night that hee was taken, he was led into a Garden and there he was examined ſharply, and there the Jewes crowned him with a Crowne of Abbeſpine branches that grew in the ſame Garden and ſet it on his Head ſo faſt, that the blood ranne down in my places of his viſage, neck, and ſhoulders, and thereby the Abbeſpine hath many vertues, for hee that beareth a branch of it about him, no Thunder nor no manner of Tempeſt may hurt him, nor in the houſe that it is in, may no evil ſpirit come, nor in no place where it is. And in that ſame Garden S. Peter denyed our Lord thrice. And afterwards was our Lord led before the Phariſæs and Miniſters of the Law, in another Garden of Annas, and there he was examined, ſcourged and crowned oft with ſharp Thorns, that men call Harbarenes, that grew in the ſame Garden, and that hath many vertues. And afterward hee was led to a Garden of Caiaphas, and there he was crowned again with Eglantine, and after that hee was led to a Chamber of Pilate and there he was crowned, and the Jewes ſet him in a Chair, and clad him in a Mantle of Purple, and then made they a crown of Jouks of the Sea, and there they knæled to him, and mocked him ſaying; Ave Rex Iudæorum:

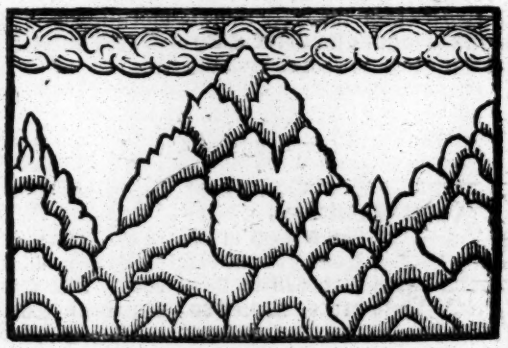
rum, that is, Hail King of the Iewes; and of the Crown, half is at Paris, and the other half at Constantinople, the which our Saviour Christ had on his Head, when hee was nayled on the Crosse. And the Spears shaft the Emperour of Almany hath, but the head which was put in his side is at Paris, they say, in the holy Chapel: Likewise the Emperour of Constantinople saith, that hee hath the Speares head, and I have seen his, but it is greater then that at Paris. Also at Constantinople lyeth Saint Anne our Ladies Mother, whom Saint Elene caused to be brought from Ierusalem, and also the body of S. Iohn Chrysostome, that was Bishop of Constantinople. There lyeth also S. Luke the Evangelist, for his bones were brought from Bethany where he was buryed, and many other Reliques are there: and there is a Vessel of Stone, as it were Marbell, which men call Hydrius, that evermore droppeth water, and filleth it selfe every year once. Ye shall further know that Constantinople is a faire City and well walled, and it is three cornered, and there is an Arm of the Sea that men call Hellespont, and some the Bunch at Constantinople, and some the Breach of Saint George: and this water incloseth two parts of the City: and upward to the Sea upon that water was built the great City of Troy, in a fair plain, but that City was destroyed by the Greeks.

CHAP. II.

Of the Ilands of Greece.

About Greece are divers Iles that men call Calabre, Calcas, Settico, Thosoria, Minono, Faxion, Molo, Carpate, and Lampne: and in this Ile is Mount Athoes that passeth the Clouds. And there are divers Speeches, and many Countreys that are obedient to the Emperour of Constantinople, that is Turcoply, Pincy, Narde, Comage, and many other: Thracy, and Macedony, of which Alexander was King. In this Countrey was Aristotle born in a City that men call Strageris, a little from the City of Tragie, and at Strageris is Aristotle buried, and there is an Altar on his Tomb, where they make

a great Feast every yeare, as it were a Saint. And upon this Altar the Lords hold their great Counsels & Assemblies, for they think that through the Inspiration of God and him, they have the better Counsel. In this Countrey are very high Hils: there is the Hill Olympus, that parteth Macedony and Thracia, whose heigth reacheth to the Clouds. There is also the Hill Athoes, which is so high that the shadow of it reacheth to Olympus, and it is neare three score and seventéene miles betwéene. And above that Hill is the Ayre so clear that no wind can be felt, neither may any beast live there, the Ayre is so dry. Some of the Countrey say that Philosophers were wont to goe up to the top of those Hils, (holding to their noses a Spung wet with water, because of the dryneſſe of the Ayre) and in the dust of the Hill write letters with their fingers, which when they came again the next yeare they found without any default, even as they had written them the year before, whereby it appeareth that those Hills passe the Clouds to the pure Ayre.



At Constantinople is the Emperours Palace, which is fair and richly built, and therein is a place for Justing made about with Stages, that every man may well sée without hinder-ing of one another. Under these Stages are vaulted Stables for the Em-

Emperours Houses, and all the Pillars are of Marble. Within the Church of S. Sophie, an Emperour would have laid the body of his Father when he was dead, and as they made the Grave, they found a Body in the Earth, and upon the Body lay a great Plate of fine Gold, and there upon was written in Ebrew, Greek, and Latine Letters, these words, Iesus Christus nascetur de Virgine Maria, & ego credo in eum; that is, Jesus Christ shall be born of the Virgin Mary, and I believe in him. And the date was, that it lay in the Earth, two hundred years before our Lord Jesus Christ was borne, and yet is that Plate in the Treasury of the Church, and it is thought that Hermogenes the wise man writ it.

And although the men of that Countrey be Christians, yet nevertheless they vary from our Faith: for they say that the holy Ghost proceedeth not from the Sonne, but from the Father onely: neither are they obedient to the Church of Rome, nor to the Pope, but they say that their Patriarches have as much power there, as the Pope hath at Rome. And therefore Pope Iohn the xxii sent Letters to them, how that Christians should be all one, and that they should be obedient to the Pope; and among divers answers, they sent him this for one. Potentiam tuam summam circa subjectos tuos firmiter credimus. Superbitatem tuam sustinere non possumus. Avaritiam tuam satiare non intendimus. Dominus tecum sit, quia Dominus nobiscum est. Vale. That is, We believe well, that thy power is great over thy Subjects. We may not suffer thy pride. We are not purposed to fulfill thy covetousnesse. Our Lord be with thee, for our Lord is with us. Farewell. Other answer might hee not have of them. And also they make their Sacrament of the Altar of sharpe Bread, because our Lord made it of sharpe Bread, when hee made his Maundy: and on Shrovethursday make they their Bread, in token, of the Maundy, and they drie it in the Sunne, and keep it all the yeare, and give it to sick men. And they make but one Unction when they Christen Children, and they annoynt no sick men; also they say there is no Purgatory, and that Souls shall have neither joy nor paine untill the day of Dome.

And they say that Fornication is no deadly sin, but a kindly thing, and that men and women should wed but once, and who so weddeth more then once, their Children are Bastards,

and

and gotten in sinne, and their Priests also are Wedded: and they say that Usury or Simony is no deadly sin, and they sell Benefices of the Church, and so doe men of other places, but it is great pity, for now Simony raigneth in the holy Church, God amend it when his will is: and they say that Lay-men should not sing Masse, but on the Saturday, and on the Sunday: and they fast on the Saterday no time in the yeare, unlesse it bee Christmas or Easter even. And they suffer no man that is on this side the Greek Sea, to sing at their Altars, and if it fall out that one doe, then they wash their Altar, without tarrying, with holy water, and they say that there should bee but one Masse said at one Altar in a day. And they say, that our Lord did never eat meat, but hee made a shew of eating. And also they say, that we sin deadly in shaving of our Beards, for the Beard is a token of a man, and a gift of our Lord: and they say, that wee sin in eating of Beasts that were forbidden in the old Law, as Swine, Hares, and other Beasts.

And this they say, that wee sinne in eating of Flesh on the day before Ashwednesday, and in eating of Flesh on the Wednesday, and when we eat Cheese or Egges on the Friday: and they curse all those that eat no Flesh on the Saturday.

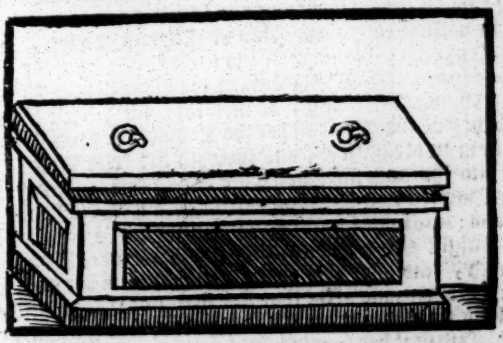
Also the Emperour of Constantinople maketh the Patriarks, Archbishops and Bishops, and he giveth all the Dignities of Churches, and depriveth them that are unworthy. Although it bee so, that these touch not any way, nevertheless they shall serve to shew a part of the Customs, Manners, and diversities of Countreys: and because this is the first Countrey discordant from the Faith, and opposeth the Faith on this side the Sea, therefore have I set it here, that yee may see the diversity between our Faith and theirs: for many men have great liking to heare Report of strange things.

CHAP.

CHAP. III.

To come againe to Constantinople, for to goe towards the Holy Land.

NOw come wée againe for to know the way from Constantinople. Yée that will goe through Turkey, hée goeth through the City Nika, and passeth through the Gate of Chevitot, which is very high, and it is a mile and a halfe from Nika: and who so will, may goe by the Breach of Saint George, and by the Gréek Sea, where Saint Nicholas lyeth.



First, men come to the Ile of Silo, and in that Ile groweth Mastick, upon as small Trées as Plum-trées or Cherry-trées. Thence men goe through the Ile of Pathmos, where Saint Iohn the Evangelist wrote the Apocalyps. You shall also understand that when our Lord Jesus Christ dyed, S. Iohn the Evangelist was of the age of thirty two years, & he lived after the Passion of Christ forty fyve years, and then dyed. From Pathmos men go to Ephesim, which is a fair City and near to the Sea, and there dyed S. Iohn, and hee was buryed behind the Altar in a Tomb, and there is a faire Church: for Christians were wont to hold that place. But in the Tomb

of Saint Iohn is nothing but Manna, for his body was translated into Paradise, and the Turks hold now the City, and the Church and all Asia the lesse, therefore is Asia the lesse called Turkey: and you shall understand that S. Iohn did make his Grave there in his life, and layd himselfe there being alive, and therefore some say he dyed not, but that he resteth there until the day of Iudgement, and therefore truly there is a great marvell, for men may see there apparantly the Earth of the Tomb many times stirre and move, as if there were a quick thing under. And from Ephesim men go through many Iles neare the Sea, unto the City of Pateran, where S. Nicholas was born, and so to Marca, where he by the Grace of God was chosen Bishop, and there is made right good Wine and strong, that men call Wine of Marca. From thence men go to the Ile of Crete which the Emperour gave sometime to Ionais. And then men passe through the Iles of Cophas Lango, of the which Iles Ipocras was Lord; and some say, that in the Ile of Lango is Ipocras his Daughter, in the manner of a Dragon, who is an hundred foot long, as men say, for I have not seene her, and they of the Iles call her the Lady of the Countrey, and shee lyeth in an old Castle, and sheweth her selfe thrice in the yeare, and she doth no man harme, and shee is thus changed from a Damsell to a Dragon, through a Goddesse that men call Diana; and some say, that shee shall dwell so unto the time that a Knight come that is so hardy as to goe to her and kisse her mouth, and then shee shall turn againe to her own kinde and bee a woman, and after that shee shall not live long. And it is not long since a Knight of the Rhodes, that was hardy and valiant, said that hee would kisse her, and when the Dragon began to lift up her head against him, and hee saw shee was so hideous hee fled away, and the Dragon in her anger bare the Knight to a Rock, and from thence cast him into the Sea.

CHAP.

CHAP. IV.

Yet of the Dragon.

There was a young man that will not of the Dragon that went out of a ship, and passed through the Ile till he came to the Castle, and entred into a Cave and went so long till hee found a Chamber, and then hée saw a Damsell combing her Head, and loking in a glasse, and shée had much Treasure about her, and hée thought her to bée a common woman that dwelled there to Lodge men, and as hée stood by the Damsell, the Damsell saw the shadow of him in the Glasse, and shée turned toward him and asked him what hée would: and hee said, hée would be her Paramour or Lemman, and shée asked him if he were a Knight; and hée said nay: And she said, then hee might not be her Lemman, but shée bade him goe againe to his Fellowes, and bée made a Knight, and come againe on the morrow, and shée would come out of the Cave, and then he should kille her mouth: and shée bade him have no dread, for shée would doe him no harme, although shée seemed hideous to him: shée said it was done by Enchantment, for shée said, shée was not such as hee saw her then. Moreover shée said

that if he killed her, he should have all the Treasure, and be her Lord, and Lord of all these Iles. Then departed he from her and went to his Fellowes to the Ship, and they made him Knight, and came againe on the morrow to kille the Damsel, but when he saw her come out of a Cave in form of a Dragon, he had so great dread that he fled to the Ship, and she followed him, and when she saw that he returned not again, she began to cry, as one that had much sorrow, and returned again, and soon after the Knight dyed: and since might no Knight see her but he dyed presently. But when a Knight commeth that is so hardy as to kille her, he shall not die, but shall turn that Damsell into her right shape, and shall be Lord of the Countrey aforesaid.

From thence men goe to the Ile of Rhodes, which Ile the Hospitallers held and governed, and that they tok before-time from the Emperour, and it was wont to bee called Collos, and yet the Turks call it Collos: and Saint Paul in his Epistle writeth to them of the Ile Collossenses. This Ile is neare one hundred and fourescore miles from Constantinople. And from the Ile of Rhodes men goe into Cypres, where are many Vines, that first are red, and after a year they war all white, and those Vines that are most white, are most pleasant, and as men passe that way, is a place where was wont to bee a great City that was called Salathy, for all that Countrey was lost through the folly of a young man, who had a faire Damsell whom hee loved well, and she dyed suddenly, and was buryed in a Tomb of Marble, and for the great love he had to her, hee went in a night to her Tomb, and opened it, and went and lay by her, and a while afterward returned home againe, and when it came to the end of nine Months, a Voyce came to him and said in this manner as in the next Chapter following.

CHAP. V.

Of a young man and his Lemman.

GOe unto the Tomb of the same woman that thou hast lyen by, open it, and behold well that which thou hast begotten on her, and if thou let it goe, thou shalt have much harme: and he went and opened

opened the Toumbe, and there flew out a Monster right hideous for to see: the which Monster flew about the City and Countrey, and some after the City and Countrey sunk down. From Rhodes to Cypres is five hundred miles and more, but men may goe to Cypres and not come to Rhodes. Cypres is a good Ile and a great, and there are many good Cities. There is an Archbishop at Nicholy, and foure other Bishops in the Land. And at Famagost, is one of the best Havens on the Sea that is in the World, and there dwell both Christians and Sarazins, and men of all Nations.

In Cypres is the Hill of the holy Crosse, and there is the Crosse of the good Theefe Dismas, as I said before, and some think that there is halfe of the Crosse of our Lord, but it is not so, and they doe wrong that make men beleeve so. In Cypres lyeth Saint Simeon, for whom the men of the Countrey make great solemnity. And in the Castle of Amours lyeth the body of Saint Hillarion, and and they carefully keep it: and neare Famagost was Saint Bernard borne.

CHAP. VI.

Of the manner of Hunting in Cypres.

IN Cypres men hunt with Pampeons, that be like to Leopards, and they hunt wilde Beasts right well, and they are somewhat bigger then Lyons, and they take wild Beasts more quickly then Hounds. In Cypres the custome is, that Lords and other men eat upon the Earth, for they make Ditches within the Earth, all about the Hall, deep to the knee, and they Pave them, and when they will eat, they goe thereinto, and sit there. This they doe to be more fresh, for that Land is hotter then it is here. But at great Feasts & for Strangers, they set Forms and Boards as they doe in this Countrey, yet they had leaver sit on the Earth. From Cypres men may go by Land or by Sea to Hierusalem, and in a day and a night he that hath a good wind may come to the Haven of Tyre, that now is called Sur, for it is at the entry of Surry. There was some time a faire City of Christians, but the Saracins have destroyed the most part thereof, and they keep the Haven very carefully, for dread that they have of Christians. Men might go right to that Haven and not come to Cypres, but they are glad to go to Cypres to rest them on the Land, or else to buy things needfull for their

Voyage.

Voyage. Upon the Sea-side are many Rubies found, and there is the Well that holy Writ speaketh of, fons hortorum, & puteus aquarum viventium, that is, the Well of Gardens, and Ditch of waters living. In this City of Tyre the woman said to our Lord, Beatus venter qui te portavit, & ubera quæ sugisti: that is, Blessed be the body that bare thee, and the paps which gave thee suck. And there our Lord forgave the woman of Canaan her sins, & there also in that place was the Stone on which our Lord sate and preached, and on the same Stone was founded the Church of S. Saviour. Upon that Sea is the City of Saphen, Sarep, or Sidon, and there was the dwelling of Ionas the Prophet, and there by Elias the Prophet raised the Widows Son. Five miles from Saphon is the City of Sidon, of which City Dido (that was Æneas wife after the destruction of Troy) was Queen: shee founded the City of Carthage in Affrick which now is called Vidonsart. And in the City of Tyre raigned Achilles the Father of Dido: and a mile from Sidon is Beruth, and from Beruth to Sardena is three dayes journey, and from Sardena is five miles to Damasse.

CHAP. VII.

Of the Haven called Iaffe.

WHo so will goe longer on the Sea, and come nearer to Hierusalem, he must go from Cypres by sea to the Port called Jaffe, for that is the next Haven to Hierusalem: for from that Haven is but one days journey and a halfe to Jerusalem, and that Haven is called Jaffe, and the Town Affe, after one of Noes Sons, that was called Iaphath, who founded it: but now it is called Iopa. And yee shall understand that it is the oldest Town of the World, for it was made before Noes Flood, and there be the bones of a Gyants side, that be forty foot long.

CHAP. VIII.

Of the Haven of Tyre.

AND who arriveth at the first Haven Tyre, or of Surry before said, may go by Land if he will to Jerusalem, and then he goeth to the City of Acon in one day, that was called Tholo-

Tholomada, and was before time inhabited by Christians. It stands in the Sea, and is from Venice by Sea two thousand and fourescoure miles of Lumberdy, and from Calabre or Cicill, is to Acon one thousand three hundred miles of Lumberdy.

CHAP. IX.

Of the Hill Carme.

AND the Ile of Crét is right in the midway: and beside the City of Acon toward the Sea some eight hundred furlongs on the right hand towards the South, is the Hill Carme, where Elias the Prophet dwelt, and there was the Order of Carmes first founded. This Hill is neither great nor high, and at the foot thereof hath formerly bén a Christian City called Cataphas, for Caiaphas founded it, but it is now wholy wasted. At the West side of the Hill is a Town that men call Saffre, and it is built upon another Hill. There Saint Iames, and Saint Iohn were borne, in memory of whom is a faire Church built. And from Tholomada now called Acon, to a great Hill that men call Ekele de Tyrees, is an hundred furlongs, and beside that City of Acon runneth a

little

little River that men call Belion, and there near is the Folle of Minon, all round, that is an hundred cubits of shaftments broad, and it is all full of gravell cleare shining, whereof men make cleare white Glasse, and men come from farre Countreys by Ship, and by Land with Carts, to take of the Gravell: and if there be never so much taken thereof one day, on the morrow it is as full againe as ever it was, which is a great marvell, and there is alwayes a winde in the Folle that stirres up the Gravell. And if a man put therein any mettall, as soone as it is therein it wareth Glasse: the Glasse that is made of this Gravell if it be put into Gravell, turneth againe into Gravell as it was before. Some say, it is a Gulfe of the Sea of Gravell.

CHAP. X.

How *Sampson* slew the King and all his Enemies.

A Lso from Acon before said, men goe three dayes journey to the City of Philestin, that now is called Gaza, which is a rich City, right faire and full of folk, and it is a little from the Sea, and from

that City brought the strong Sampson the Gates of the City to an high Hill, and was taken in the said City, and there he sat by the King in his Seat, and many thousands more with him, for he made an House to fall on them. From thence men goe to the City of Cesarien, and so by the Castle of Pillerins, then to Askalon, and to Japhet, and so to the holy City of Jerusalem.

CHAP. XI.

The way by Babylon where the Souldan dwelleth.

AND who so will goe through the Land of Babylon, where the Souldan dwelleth, he may goe more securely through these Countreys, but must goe up to Mount Sinay before he come to Jerusalem, and then return by Jerusalem: and hee shall go from Gaza to the Castle Mayze. And after a man commeth out of Surry, and goeth on, the way is very sandy, and the Wilderness lasteth eight days journey, wherefore men must provide them of necessary victuals: and that Wilderness is called Archelick: When a man cometh out of this Desart, hee entreth into Egypt, and they call Egypt Canopat, and in another Language men call it Nersine: and the first good Town that men come to, is called Beleth, which is at the end of

of the Kingdom of Alap, and from thence men come to Babylon, and to Rapze: and in Rapse is a fayre Church of our Lady, where she dwelt seven years, when she was out of the Land of the Jewes, for dread of King Herod. And there lyeth the Body of S. Barbara Virgin; and there dwelt Ioseph when he was sold of his Brethren. And in Babylon Nabuchodonosor put the Children into the Fire, because they Worshiped the true God: these Children were called Ananias, Azarias, and Misael (as the Psalme of Benedicite saith) but Nabuchodonosor called them thus, Sadrac, Misac, and Abednego, that is, God glorious and victorious, God over all Kingdoms, and that was for Miracle, that hee made God's Sonne, as he said, goe with those Children through the Fire. There dwelleth the Souldan, for there is a fayre City and a strong Castle which standeth upon a Rock. In that Castle are alwayes dwelling to kéep the Castle, and to serve the Souldan above eight thousand persons, that take all their provision at the Souldans Court. This I well know, for I dwelt with him a great while a Souldier in the Warres against the Bedions or Arabins, and he would have married mee unto a great Princelle if I would have forsaken my Faith.

CHAP. XII.

Here followeth of the Souldan and of his Kingdoms that he hath Conquered, which he holdeth still by force.

AND yée shall understand that the Souldan is Lord of seven Kingdoms, which hee hath Conquered and gotten to him by strength: and these bée they, the Kingdome of Canopat, the Kingdome of Egypt, the Kingdome of Jerusalem, whereof David and Solomon were Kings; the Kingdome of Surry, whose chiefe City is Damaske or Damasens; the Kingdom of Alape in the Land of Mamelk, and the Kingdom of Arabia, which was one of the three Kings that made Offering to our Lord when he was born. Many other Iles he holds in

his hand. He holdeth Calapgas, that is a great benefit unto him, being among them of Koyes Ile, and that Vale is cold. And then men goe up to the Mount of S. Katherin, and that is much higher then the Mount of Moſes.

And this S. Katherin hath no Image in any Church or Caſtle nor other dwelling place, but there is a Hill of Stones gathered together about the place where ſhe was buryed. There was wont to be a Chappel, which now is wholy caſt downe, but a great part of the Stones is there left.

And

And under the foot of Mount Sinai is a Monastery of Monks, and there is the Church of S. Katherin, wherein be many Lamps burning, and they have Oyl Olive enough to eat and to burn, and that they have by Miracle: for they say there come certaine of all manner of Birds every year once, like pilgrimes and each of them bringeth a Branch of Olive, in token of offering, whereof they make much Oyl.

CHAP. XIII.

For to returne from Sinai to Ierusalem.

NOw when a man hath visited the holy place of S. Katherine, and he will turn to Ierusalem, if he shall first take leave of the Monks, and recommend him specially to their prayers, then those Monks will freely give to Pilgrims Victuals to passe through the Wilderneſſe to Surry, so much as shall last thirteene dayes journey. And in that Wilderneſſe dwell many Arabins that men call Bedions and Ascopards: These are Folk that are full of all manner of ill conditions, and they have no Houses but Tents, which they make of Beasts Skins, as of Cammels and other Beasts which they eat, and there-under they lie: and they seek to dwell in places where they

may finde water, neare the Red Sea, for in that Wilderneſſe is great want of water; and it falleth out, that where a man findeth water one time, hee findeth it not another time. And therefore make they no Houſes in thoſe Countreys. Theſe men that I ſpeak of, till not the Land, for they eat no bread, except it be thoſe that dwell neare a good Town, and they roſt their Fiſh and Fleſh upon hot Stons againſt the Sun, and they are ſtrong men and warliks, but they doe little but hunt wilde Beaſts for their ſuſtenance, and they ſet not by their lives, therefore they dread not the Souldan nor any Prince of the World. And they had great Warre with the Souldan, at the ſame time that I was with the Souldan. They beare but a Shield and a Speare to defend them with, and they uſe no other Armour, but they winde their Heads with a Linnen Cloth.

CHAP. XIV.

When men are paſſed this Wilderneſſe, then to come again to Ieruſalem.

AND when men have paſſed this Wilderneſſe, to come to Ieruſalem they paſſe by Berſeba, that was ſometime a faire and a rich Town of Chriſtians, and yet is there ſome of the Churches left: and in that

that Town dwelt Abraham the Patriark. This Town of Berseba was founded by Vrias, on whose Wife David begat Solomon the Wise, that was King of Jerusalem, and of the Twelve Tribes of Israel, and he raigned forty yeares: and from thence men go to the Vale of Ebron, that is from thence near twelve miles, and some call it the Vale of Pambre, and it is also called the Vale of Teares, for as much as Adam in that Vale bewailed an hundred yeare the death of his Sonne Abel, whom Caine slew. And this Ebron was sometime the principall City of the Philistines, and there dwelt Gyants, and it was free, so that all that had done evill in other places were there saved. In Ebron Iosua and Caleb, and their Company came first to espy how they might win the Land of Promise. In Ebron David raigned first seven yeare and a halfe, and in Jerusalem hee raigned two and thirty yeare and a halfe: and there be the Graves of the Patriarks, Adam, Abraham, Isaak, and Iacob, and of their Wives, Eve, Sara, Rebecca and Leah: and they lie in the side of the Hill. And beside this Hill is a right faire Church builded after the fashion and manner of a Castle, which the Saracins keep right well, and they have the place in great Worshipp for the Holy Patriarks sake that lie there, neither doe they suffer either Christians or Jewes to come therein except they have speciall leave of the Soudan, for they hold Christians and Jewes but as Hounds, therefore they come not to that Holy Place, and they call the place Spelunk, or Double Cave, or Double Grave, or one lyeth upon another. The Saracins call it in their Language Caristherba, that is, the place of the Patriarks: and the Jewes call it Abboth, and in that place was Abrahams House, when he sate in his Doore, and saw three persons, and Worshiped but one, as holy Writ witnesseth, saying, Tres vidit, & unum adoravit; that is, Hee saw three, and Worshiped but one.

CHAP.

CHAP. XV.

Here followeth a little of *Adam* and *Eve*, and other things.

AND not farre from that place is a Cave in a Rock, where Adam and Eve dwelt, when they were driven out of Paradise, and there got they their Children. And in that same place was Adam made, as some men say, for men called that place sometime the Field of Damasce, for it was in the Worship of Damasse, and from thence he was translated into Paradise, as they say, and afterward he was driven out of Paradise, and put there againe: for the same day that hee was put into Paradise, the same day he was driven out, as soone as he sinned. And there begynneth the Ile of Ebron that lasteth neare to Jerusalem, where the Angel bade Adam that hee should dwell with his Wife, and there they begot Seth, of which kindred Jesus Christ was born. And in that Vale is the Field where men draw out of the Earth a thing which in that Countrey they call Camball, and they eat it in stead of Spice, and beare it to sell, and they say, men cannot digge there so deep nor so wide, but it is at the years end full again up to the sides through the Grace of God. And two miles from Ebron is the Grave of Lot, that was Abrahams Brother.

CHAP.

CHAP. XVI.

Of the dry Tree.

When a little from Ebron is the Mount of Mambre, of the which Mount the Vale took his name, and there is an Oake Tree, that the Saralins call Dypre, remaining since Abrahams time. This Tree is commonly called the dry Tree, and they say it hath been from the beginning of the World, and was sometime green, and did beare Leaves, unto the time that our Lord dyed, as did all the Trees of that kinde in the World, and yet there are many of those in the World. And some Prophesies say, that a Lord or Prince of the West side of the World shall win the Land of Promise, that is, the Holy Land, with the help of Christians, and hee shall Worship God under that Tree, and the Tree shall wax grene and beare Fruit and Leaves, through which Miracle many Saralins and Jewes shall be turned to the Christian Faith, and therefore they doe great Worship thereto, and kep it very charily. And yet though it be dry, it hath a great vertue, for certainly hee that hath a little thereof about him, it healeth the sicknesse called the Falling Evill. It hath also many other vertues and therefore is holden very precious.

CHAP. XVII.

From Ebron to Bethelem.

From Ebron men goe to Bethelem in half a day, for it is but five miles, and it is a very faire way, and through pleasant Woods. Bethelem is but a little City, long and narrow, and was walled and enclosed with a great ditch: it hath beene formerly called Ephrata, as holy Writ saith, Ecce audivimus eum in Ephrata, &c. that is, Lo we heard of the same at Ephrata. And neare the end of the City towards the East, is a very faire and goodly Church, which hath many Towers & Pinacles very strongly built. Within that Church are foure and forty great marble Pillars: and not far from this Church is a Field which flourished very strangely, as you shall heare.

CHAP. XVIII.

Of a faire Maiden that should be put to death wrongfully.

THe cause is, forasmuch as a faire Maiden, that was accused wrongfully, for that shee had done Fornication, for which cause shee was demned to die, and to be burnt in that place, to which shee was led. And as the wood began to burn about her, shee made her prayer to our Lord, as shee was not guilty of that thing, that he would help her, that it might be known to all men. And having thus prayed, shee entred the fire, and those Branches that were burning became red Roses, and those that were not kindled became white Roses, and these were the first Roses that any man ever saw: and so was the Maiden saved through the Grace of God, wherefore that Field is called the Field that God flourished, for that it was full of Roses. Near the Quire of the Church aforesaid, at the right side as men come downeward twelve steps, is the place where our Lord was born, which

is

is now built with Marble, and trimmed with gold, azure, and other colours. A little thence, about three paces is the Crib of the Ore or the Asse, and neare that is the place where the Star fell that led the three Kings, Iasper, Melchior and Balthasor: these three Kings offered to our Lord Incense, Gold, and Myrrhe, and they met together through the miracle of God, in a City called Casake, which is three & thirty dayes journey from Bethelem, yet were they at Bethelem the fourth day after they had seene the Starre. Under the Cloyster of this Church eighteen degrees, at the right side is a great Pit, where the bones of the Innocents lie, and by that place is the Tomb of S. Hierom, who translated the Bible and the Psalter out of Ebrew into Latine. And neare unto that Church is the Church of S. Nicholas, where our Lady rested her, when shee was delivered of Child: and forasmuch as shee had so much milk in her Breasts that payned her, shee drew it out upon the red Stones of Marble, and people say that yet may the traces bee seen white upon the Stones. Yee shall understand also, that they that dwell in Bethelem are Christians, and there are fatre Vines all about the City, and great plenty of wine: but their Book that Mahomet gave them, which they call Alcaron, and some call it Mallap, and some call it Harme, forbiddeth them to drink any wine: for in that Book Mahomet curseth all that drink of that wine, and all that sell it. And some men say that hee once slew in his drunkennesse a good Hermet whom he much lobed, and therefore he cursed the wine, and them that drunk wine, but his malice is turned to himselfe, as holy Writ saith: Et in verticem ipsius iniquitas ejus descendit, that is, His wickednesse shall descend on his own head. The Sarasins also eat neither Geese nor Swines flesh, for they say it is brother to man, and was forbidden in the Old Law. Likewise, in the Land of Palestine, and in Egypt they eat little Veale, or Beefe except it be so old that it may no more travell or work: not because it is forbidden, but they keep them for tilling of their Land.

In this City of Bethelem was King David borne, hee was King of the Land of the Jewes, and raigned in Hierusalem, and had forty Wives, and three hundred Concubines. And at Bethelem toward the South side, is a Church of Saint Markoret, that was Abbot there, for whom they made much

sorrow when hee dyed: and it is shewed there how hé made lamentation when hé dyed, and it is a piteous thing to behold. From Bethelem to Hierusalem is two miles, and in the way to Hierusalem, halfe a mile from Bethelem, is the Church where the Angel told the Shepheards of the Birth of Christ. In that way is the Tomb of Rachel that was Mother to Ioseph the Patriark, who dyed as soon as Benjamin was born, and there shé was buryed, and Iacob her Husband set twelve great Stones upon her. In this way to Hierusalem are many Christian Churches by the which men goe.

CHAP. XIX.

Of the City Hierusalem.

Or to speak of Hierusalem, yé shall understand that it standeth faire among Hils, and there is neither River nor Well, but water commeth by Conduit from Ebron. Also ye shall understand that at first it was called Jebus, and since it was called Salem, unto the time of King David, who called it Hierusalem, and so it is called yet. And about Hierusalem is the Kingdome of Surry, and there by is the Land of Palestine and Askalon: but Hierusalem is the Land of Juda, and it is called Juda, for Iudas Machabeus was King of that Land; and it bordereth also on the Kingdome of Araby on the South side, on the West side on the great Sea, on the North side on the Kingdom of Surry, and the Sea of Cyprés. About Hierusalem are these Cities: Ebron at eight miles, Jericho at six miles, Bersabe at eight miles, Askalon at eightéen miles, Jaffe at twenty and five miles, Ramatha at four miles.

This Land of Hierusalem hath bén in the hands of divers Nations, as Jewes, Cananites, Assyrians, Persians, Macedonians, Grécks, Romans, Christians, Saracins, Barbarians, Turks, and many others. For Christ will not suffer lewd sinners long to possesse it, be they Christians or others. And now hath that Land bén holden by Infidels an hundred years and more, but God grant they may not hold it long.

CHAP.

CHAP. XX.

Yet of this holy City of Jeruſalem.

AND yée ſhall underſtand that when men firſt come to Hieruſalem, they goe firſt on Pilgrimage to the Church where the holy Grave is, the which is out of the City on the Northſide: but it is now cloſed in with the Wall of the Town. And there is a faire Church round, all flat above, and well covered with Lead: and on the Weſt-ſide is a faire and ſtrong Tower for Bels: and in the midſt of the Church is a Tabernacle, made like a little Houſe, in manner of halfe a Compaſſe, very richly trimmed with Gold, Azure, and other Colours. On the right-ſide is the Sepulchre of our Lord: and the Tabernacle is eight foot long, five foot wide, and eleven foot high. And it is not long ſince the Sepulchre was all open, ſo that any man might then touch it: but becauſe the Folks that came thither, ſpoyled and brake the ſtones all in péces, therefore hath the Soudan made a Wall about the Sepulchre, that no man may touch it. On the left-ſide is a Windowe, where-

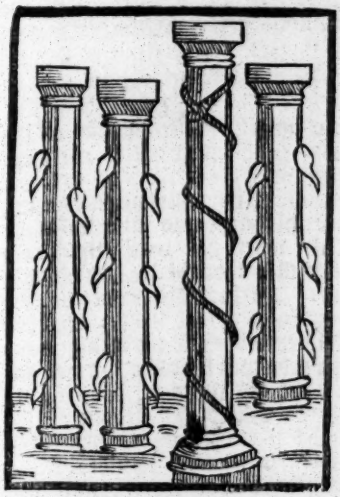
in are many Lamps lighted: and there hangeth a Lamp burning before the Sepulchre, which they ſay on Good-Friday goeth out by it ſelfe, and lighteth again by it ſelfe at the houre that our Lord roſe from death to life. And within that Church upon the right-ſide of Mount Calvary, where our Lord was

Crucified, the Crosse was set in a Mortess in the Rock, that is white of colour, and mingled with a little red, and upon that Rock dropped the blood of the wounds of our Lord, when hee was nayled on the Crosse, and that is called Golgatha, and men goe up to that Golgatha upon steps: and in that Mortess was Adams Head found after Noahs Floud, in token that the sinne of Adam should bee redeemed in the same place: and upon that Rock Abraham offered sacrifice to our Lord, and there is an Altar, and before that Altar lyeth Godfrey of Boloyn, Bauldwin, and others, that were Christians, and Kings of Hierusalem.

Likewise where our Lord was crucified it is written, Hic Deus, Rex noster, ante sæcula operatus est salutem in medio terræ, that is. This God our King, before Worlds, hath wrought health in the midst of the Earth. Upon this Rock also where the Crosse was fixed, is written within the Rock, Quod vides est fundamenta totius mundi, & hujus fidei; that is, That thou seest is the ground of all the World, and of this Faith. Yee shall understand also, that when our Lord dyed hee was two and thirty yeers old, and three Months, yet the Prophesie of David saith that hee should live forty yeers, when hee saith thus, Quadraginta annis proximus fui generationi huic, that is, Forty yeers was I neighbour to this Generation: and thus it should seeme that Prophesie is not true, but it is. For in old time men counted but ten Months to a yeare, of which March was the first, and December the last: but Caius Cæsar that was Emperour of Rome, added to these, two Months more, Ianuary and February, and ordained the year of twelve Months, that is, three hundred sixty five dayes without Leap-yeer, the proper course of the Sun, and therefore after the accounting of ten Months to the yeare, he dyed in the fortieth year, and after our yeers of twelve Months it is thirty two yeers and three Months.

Also within Mount Calvary at the right side, there is an Altar where the Pillar lyeth that our Lord was bound to when he was scourged, and there by are three other Pillars, that alway drop water, and some say that those Pillars weep for our Lords death. And neare this Altar in a place forty steps deep was found the very Crosse, by the knowledge of S. Elene, under a Rock, where the Iewes had hid it. And they found

three



thre Crosses, one of our Lord, and two of the Theves. These Crosses S. Elene tryed upon a dead body, that rose as sone as the very Crosse of our Lord was laid upon him, and there by in the Vale is the place where the foure Nailes of our Lord were hid, for hee had two in his hands, and two in his fete, and with one of those Nailes the Emperour of Constantinople did make a Bridle for his Horse to beare him in Battell, by the vertue whereof hee overcame his Enemies, and won all the Land of Asia, Turky, Damasse the more and the lesse, Surry, Hierusalem, Araby, Persia, and Mesopotamia, the Kingdome of Aslape, Egypt the high and low, with many other Kingdoms, even almost all unto Inde the lesse, that then were Christened: and there were at that time many good men and holy Hermits, of whom the Book of the Fathers Lives make mention, but now they are inhabited by Paynims and Sarasins: yet when it pleaseth God, as these Lands were lost through the sinne of Christians, so through the help of God by Christians they shall be wonne againe. In the middest of this Church is a Tombe, in the which Ioseph of Aramathea laid the body of our Lord when hee had taken him off the Crosse, and upon the same place did hee wash the fete of our Lord, and that place men say is the middest of the world.

CHAP.

CHAP. XXI.

Of the Church of the holy Sepulcher.

Within that Church by the Sepulcher, on the North side, is the place where our Lord was Imprisoned, and there is a part of the Chaine with the which he was bound, and there hee appeared first to Mary Magdalene when hée was risen from death, and shée thought hée had béene a Gardiner. In the Church of the Sepulchre was wont to bée Cannons of Saint Benet, and they had a Prory, and the Patriark was their Soveraign: and without the dores of the Church on the right side, as men goe up eightéene steps, our Lord said to his Mother, Mulier Ecce filius tuus; that is, Woman, behold thy Sonne: Deinde dixit Discipulo, Ecce mater tua; that is, then afterward hée said to his Disciple, behold thy Mother. And these words hée said when hée hanged upon the Crosse. And upon these steps went our Lord when hée bare the Crosse upon his Shoulder, and under these Stayers is a Chappel where the Priests sing. And neare there is the Stone where our Lord rested him when hée was weary with bearing of the Crosse. And yée shall understand that before the Church of the Sepulchre is a most strong City, and the great plaine that is betwéene the City and the Church on the East side without the Wals of the City, is the Vale of Iosaphat that commeth even to the Wals.

In this vale of Iosaphat, without the City is the Church of S. Stephen where hée was stoned to death, and there by is a Gate builded that may not be opened. Through this Gate our Lord entred on Palme-Sunday upon an Asse, and the Gate opened unto him when hée would goe to the Temple, and in full hard stones there are three steps like the steps of an Asse, which the people say are the steps of the Asse that our Lord did ride on. Before the Church of the Sepulchre, two hundred paces, is a great Hospitall of Saint Iohn, in the which Hospitall are fifty foure Pillars made of Stone. And to goe

goe toward the East from the Hospitall, is a right faire Church that men call our Lady the Great, and then is there another Church by that, that men call our Lady of the Latine: and there it was that Mary Cleophe, and Mary Magdalene rent their Haire when our Lord was put to death.

CHAP. XXII.

Of the Temple of God.

AND from the Church of the Sepulchre, toward the East at seventéne paces, is Templum Domini; that is a faire House, and it is all round, and right high, and covered with Lead, and it is well Paved with white Marble, but the Saracins will suffer no Christians nor Iewes to come therein, for they say, that such sinfull men should not come in that holy place, but I was suffered to goe in, and into other places where I would, for I had Letters of the Souldan, with his Great Seale, and commonly other men have but of his Signet, and men beare his Letter with his Seale before them, hanging on a Speare, and men doe great Worship thereto, and they knéel to it, and adore it, as if it were a God: also those men to whom it is sent, before they take it,

doe bow thereto, and they take it, and lay it upon their heads, and afterward they kisse it, and then they read it, all bowing with great Worship, and then they proffer them to doe all that the Synger will. And in this Templum Domini were wont to be Canons Regulars, and they had an Abbot to whom they were obedient. In this Temple was Charlemaine when the Angel brought him the Prepots of our Lord when hee was circumcised, and after King Charles brought it to Acon into our Ladies Chappel.

CHAP. XXIII.

Yet of the Temple of God.

AND yée shall understand that this is not the Temple that Solomon made, for that Temple lasted but one thousand one hundred and two years. For Titus, Vespasian his Son, that was Emperour of Rome, laid siege against Hierusalem, for to discomfit the Jewes, because they had put Christ to death without leave of the Emperour. When he had taken the City, hée burnt the Temple and cast it down, and took all the Jewes, and put to death eleven hundred thousand, and the rest he imprisoned, and sold thirty for a peny: for hée said

ſaid that they bought Jeſus Chriſt for thirty pence. And ſince Iulian Apoſtata gave leave to the Jewes to build the Temple of Hieruſalem againe, but hee forſook his Law. And when the Jewes had builded againe the Temple, then came the Earthquake (as God would) and caſt down all that they had made. Since that, Adrian the Emperour, who was of Troy, made Hieruſalem againe, and the Temple in that ſame manner that Solomon made it, and commanded that no Jew ſhould dwell there, but Chriſtians: for although hee himſelfe was not a Chriſtian, yet hee loved the Chriſtians more then other men, ſave men of his own Faith. This Emperour did alſo incloſe and wall the Church of the holy Sepulchre within the City, that before was farre without the City, and hee would have changed the name of Hieruſalem, and called it Helam, but that name laſted not long. And yee ſhall underſtand that the Saraſins doe Worſhip in that Temple, and they ſay that place is Holy, and when they goe in, they goe bare foot: and before I and my Fellowes came herein, wee put off our harneſſe, and came bare footed into the Temple, and thought that wee ought to doe as much or more then they that were Infidels. And this Temple is three ſcore and three Cubits in wideneſſe, and as much in length, and thirty two Cubits in heigth, and covered with Lead, and it is within full of Pillars of Marble. And in the midſt of the Temple is an Altar of twenty and foure ſteps of heigth. This place the Jewes called Sanctus Sanctorum; that is, Holy of Holyeſt, and in that place commeth none but their Prelate that maketh their Sacrifice, and the people ſit all about in divers Seats, as they are in Dignity: and there bee foure entrings into the Temple, and the Dores are of Cypres, and within the Eaſt Dore our Lord ſaid, Here is Hieruſalem. And on the North ſide within the Dore is a Fountain, and it runneth out: of the which Holy Writ ſpeaketh and ſaith, *Vidi aquam egredientem de Templo*; that is, I ſaw water comming out of the Temple. And upon the other ſide is a Rock that men called ſometime Horpach (but after it was called Belet) and there is the Ark of God, with ſome Reliques of the Jewes. This Ark did Titus carry with him to Rome, when he had diſcomfited the Jewes.

In that ſame Ark were the Ten Commandements, and

Aarons Rod, and Moſes Rod, with which he parted the Red Sea, when the People of Iſrael paſſed through on dry foot: and there was the Veſſel of Manna, the Clothing and Ornaments, and the Tabernacle of Aaron, and a ſquare Table of Gold, with twelve precious Stones, and a Box of Jaſper graven with four Fingers, and eight Names of our Lord within, and ſeven Candleſticks of Gold, and four Cenſers of Gold, and an Altar alſo of fine Gold, and four Lyons of Gold, unto the which they had a Cherubin of Gold twelve ſpans long, and a Tabernacle of Gold, and alſo twelve Trumpets of Silver, and a Table of Silver, and ſeven Barley Loaves, and many other Reliques that were before the Nativity of Chriſt.

Upon the Rock ſlept Iacob when hee ſaw Angels goe up, and ſaid, vere locus iſte ſanctus eſt, & ego ignorabam; that is, Surely this place is holy, and I wiſt not. And there the Angel changed Iacobs Name, and called him Iſrael.

In that ſame place alſo David ſaw the Angel that ſlew the People with a Sword and put it all bloudy into the Sheath. And on this Rock was S. Simeon, when he received our Lord into the Temple: and on this Rock ſet he him when the Jewes would have ſtoned him, and the Rock rent in two, and in that Cleft hee hid him, and after came downe and gave him Light.

And on this Rock ſate our Lady and learned her Pſalter. There likewiſe our Lord forgave the ſins of the woman that was taken and found in Adultery: and there was our Lord Jeſus Circumciſed, and there the Angel denounced to Zachary the Nativity of S. Iohn Baptiſt. And there firſt offered Melcheſedech Bread and Wine and Water to our Lord in token of the Sacrament that was to come: and there David prayed to our Lord for mercy, for him and for his people, when he ſaw the Angel ſlay his people, and our Lord anone heard his Prayer, and therefore he would have made the Temple in that place, but our Lord Jeſus Chriſt forbade him by an Angel, for hee had committed murther in conſenting to the ſlaying of the good Knight Vrias, for to have his Wife: therefore all that he had prepared for the building of the Temple, he left to Solomon his Son, and he built it, and prayed to the Lord, that all thoſe that prayed in that place, devoutly, and with good heart, that he would heare their prayer, and grant that they fervently

asked,

asked, and the Lord granted it, wherefore Solomons Sonne called it, the Temple of Counsell, and help of God.

Without the Dores of that Temple is an Altar, where the Iewes were wont to offer Doves and Turtles, and in that Temple was Zachary slaine, and on the Pinacle the Iewes set S. Iames that was the first Bishop of Hierusalem. And a little from this Temple on the right side is a Church covered with Lead, that is called the Schole of Solomon. Towards the South is the Temple of Salon, which is a great place, and they were the Founders thereof and of their Order, and in that Templum Domini dwell Canons.

From this Temple toward the East six and twenty paces in a corner of the City, is the Bath of our Lord: and this Bath was wont to go to Paradise: and not farre thence is our Ladies Bed, and neare that is S. Simeons Tomb. Without the Cloyster of the Temple toward the North is a faire Church of S. Anne our Ladies Mother, and there was our Lady conceived, and before that Church is a great Tree, which began to grow that same night. And as men go down from that Church two and twenty steps, lyeth Iaochim our Ladies Father in a Tomb of Stone, and there neare was laid sometime S. Anne, but S. Elene did translate her to Constantinople. In this Church is a Well in manner of a Cestern, that is called Probatica piscina, that hath five entrings, and into that Cestern an Angel was wont to descend and stir the water, and what man had bathed first therein, after the stirring, was made whole, what disease soever he had. There was the man of the Pallie made whole, who had bin sick eight and thirty years: And there beside was the House of Pilate, and a little from that the House of King Herod, who slew the Innocents.

CHAP. XXIV.

Of Herod the King.

THis King Herod was a very wicked man, and a Tyrant: for hee did first and formost slay his Wife, whom hee loved full well, and for the great love of her hee went out of his wits, and so was hee a long time, and afterward hee came againe to himselfe. And after he slew his own Children that he had gotten of the said Wife, and commanded likewise his second Wife to be slaine, and a Sonne that hee had begotten of her, and after that hee slew his own Mother, and hee would also have slaine his own Brother, but his Brother dyed suddenly, and thus he did all the ill that he might. And then hee fell sick, and when hee saw that hee should die, he sent for his Sister, and all the great Lords of the Countrey, and when they were there, he did put all the Lords into a Towre, and said to his Sister, hee wist well that the men of the Countrey would make no sorrow for him when he was dead, and therefore he made her to sweare unto him that shee would smite off the heads of the Lords every one after his death, and then would men of the Countrey make sorrow for his death, in regard of the Noblemens deaths: and then hee made his last Testament. But his Sister fulfilled it not as pertaining unto the death of the Lords, for as soone as hee was dead, shee delivered the Lords out of the Towre, and sent every one home to their Houses, and told them what her Brother commanded her to doe unto them. And yee shall understand that in that time were three Herods of great name. This of whom I speak, was called Herod Ascolonite, and hee that did smite off S. Iohn Baptists Head, was called Herod Antipa, and the third was called Herod Agrippa, and he did slay S. Iames, and put S. Peter in Prison.

CHAP.

CHAP. XXV.
Of Saint Salvators Church.

A Little within the City is S. Salvators Church, and therein is Saint Iohn Chrysostomes Arm, and the most part of Saint Stephens Head.

And on the other side, toward the South, as men go to Mount Sion, is a faire Church of S. Iames, where his Head was smitten off, and there is the Mount Sion and a fair

Church of God and our Lady, where she was dwelling, and dyed, and there was sometime an Abby of Canons Regulars,

and

and from that place thee was borne of the Apostles unto the Vale of Iosaphat. And there is the Stone that the Angel bare to our Lady from Mount Sinay, and it is of that colour that the Rock of Saint Katherin is of: and there beside is the Gate where our Lady when shee was with Child went through to Bethlehem.

And at the entring of Mount Sion is a Chappel, and in that Chappel is that great and large Stone, with which the Sepulchre was covered when Christ was layd therein: the which Stone, as it is written, the three Maries saw turned upward when they came to the Sepulchre, and they found an Angel that told them that Christ was Risen from Death to Life: and there is a little Pillar to the which our Lord was bound and Scourged: and there was Annas House, that was Bishop of the Jewes at that time: and in that same place denyed S. Peter our Lord thrice before the Cock crew, and there is a part of the Table, at which Christ eat his last Supper with his Disciples: and yet there is the Vessell with Water, out of which the Disciples fæt were washed: and neare by also is Saint Stephens Grave: and there is the Altar where our Lord heard the Angel sing: and there appeared Christ first to his Disciples after his Resurrection, when the Gates were shut, and said, Pax vobis, that is, Peace be to you: and upon that Mount appeared Christ to Saint Thomas and bade him fæle his wounds, and that was eight dayes after his Resurrection, and then he believed perfectly and said, Dominus meus & Deus meus, that is, My Lord, my God.

In that same Chappel behind the high Altar, were all the Apostles on Whitsunday, when the Holy Ghost descended on them in likenesse of Fire, and there God made peace with his Disciples: and there kept Saint Iohn the Evangelist on our Lords breast, and saw in his slæp many secret things of Heaven.

Also Mount Sion is within the City, and it is a little higher then the other side of the City, and that City is stronger on the one side then on the other, for at the foot of Mount Sion is a faire and strong Castle, which the Soudan did cause to bee made there.

On Mount Sion was King David buryed and Solomon, and many other Kings of Hierusalem, and there is the place where

where S. Peter wept full bitterly, when he had denyed our Lord: and a stones cast from that, is another place where our Lord was judged, for at that time was Caiaphas House there, and betwéen the Temple of Solomon and Mount Sion is the place where Christ raysed the Maiden from death to life. Under Mount Sion in the Vale of Iosaphat, is a Well called Natatory Silo, there was our Lord washed after he was Baptized. And there by is the Trée on the which Iudas hanged himselfe for despaire, when he had sold and betrayed Christ.

And there by is the Synagogue where the Bishops of the Iewes and Pharisies came to hold their Councell, and there Iudas cast the thirty péeces before them, and said, peccavi, tradens sanguinem iustum; that is, I have sinned, in betraying the Innocent Blood.

CHAP. XXVI.

Of the Field Acheldemack which was bought with the thirty peeces.

ON the other side of Mount Sion, toward the South a stones cast, is the Field that they bought with those thirty péces for the which Christ was sold, that men call Acheldemack, that is, the Field

of bloud: in that Field are many Tombs of Christian men, for there be many Pilgrims buryed. And also in Hierusalem toward the West is a faire Church, where the Tree grew, of the which the Crosse was made: and there by is the Church where our Lady met with Elizabeth when they were both with Child, and Saint Iohn stirred in his Mothers Womb, and did Worship to our Lord his Maker: and under the Altar of this Church is the place where Saint Iohn was born, and there by is the Castle of Emaux.

CHAP. XXVII.

Of Mount Joy.

TWo miles from Hierusalem is Mount Joy, this is a faire place, and there lyeth Samuel the Prophet in a faire Tomb. It is called Mount Joy, for there those that travell, first see Hierusalem. And in the middle of the Vale of Iosaphat is a little River that is called Torrens Cedron, over which lies the Tree for men to passe over, of which the Crosse was made. In this Vale is a Church of our Lady, and her Sepulchre, and she was thrée score and twelve yeares of Age when she dyed. And there neare is the place where our Lord forgave S. Peter his sins and misdeeds which hee had done. Neare unto that, is a Chappel where Iudas kissed our Lord, that men call Gethsemane, when he was taken of the Jewes, and there left Christ his Disciples before his Passion, when he went to pray, and said, Pater, si fieri potest transeat à me calix ista; that is, Father, if it may be done, let this Cup passe from me. And there by is a Garden where our Lord sweat both bloud and water: and there is the Tomb of King Iosaphat, of whom the Vale had the Name: and on the side of that Vale is the Mount Olivet, and it is called so, for there grow many Olive Trees, and it is higher then Hierusalem, and therefore from that Hill men may see into the Streets of Hierusalem, and between the Hill and the City is nothing but the Vale of Iosaphat, and that is not very large, and upon that Hill stood

stood our Lord when he ascended into Heaven, and yet seemeth there the step of his left foot in the stone: and there is an Abbey of black Cannons, that was great sometimes, but now there is but a Church; and a little thence eighteen paces, is a Chappel, and there is the Stone on the which our Lord God sate, when he preached and said thus: Beati pauperes spiritu, quoniam ipsorum est regnum cœlorum: that is, Blessed be they that are poor in spirit, for theirs is the Kingdom of Heaven. And there he taught his Disciples their Paster-noster. There also is a Church of that blessed woman Mary Egyptian, and there is she buryed. And upon the other side, toward the East, three bow shots from thence, standeth Bethphage, where our Lord Jesus Christ sent Peter & Iames for to fetch the Asse on Palm-sunday.

CHAP. XXVIII.

Of the Castle of Bethania.

THere toward the East is a Castle that men call Bethania, and there dwelt Simon the Leper that harboured our Lord, and them that were baptized of his Disciples, and hee was called Iulian, and was made Bishop, and that is hee that men call on for good Labour. In that same place our Lord forgave Mary Magdalene her sins, and there shee washed his feet with teares, and wiped them with her Haire: and there was Lazarus raised after he had been four dayes dead.

CHAP. XXIX.

Of Iericho and other things.

AT the returning to Mount Olivet, is the place where our Lord wept upon Hierusalem, and there by our Lady appeared to Saint Thomas after her assumption, and gave him her Girdle: and there by is a Stone on which our Lord sate often and preached. And there is Mount Galile, where the Apostles were gathered when Mary Magdalene told them of Christs rising. Between Mount Olivet and Mount Galile is a Church, where the Angel told our Lady when she should die.

And from Bethany to Jericho is five miles. Jericho was sometime a little City, but it is walled, and now it is but a little Town: that Town took Iosthua through the Miracle of God, and bidding of the Angel, and destroyed it, and cursed those that should build it again. Of that City was Rahab that common woman, that received the Messengers of Israel, and kept them from the peril of death, therefore she had a good reward, as Holy Writ saith, quicunque accipit prophetam in nomine meo, mercedem Prophetæ, &c. that is, hee that receiveth a Prophet in my name, hée shall receive the reward of a Prophet.

CHAP. XXX.

Of the holy places between Bethany and the River Jordane, and other things.

Also from Bethany men goe to the River of Jordane, through the Wildernesse, and it is near a dayes journey between. Toward the East is a great Hill, where our Lord fasted forty dayes: upon this Hill was Christ tempted of the Devil, when he said to him, command that these Stones be made Bread, and there is an Hermitage, where dwelleth certain Christians, called Georgians, for S. George comforted them: and upon that Hill dwelled Abraham a great while: and as men go to Jericho sate the sick men crying, Iesu fili David miserere nobis, that is, Jesus the Son of David, have mercy upon us. And two mile from Jericho is the River Jordane. And yée shall understand that the Dead Sea parteth the Land of Juda and Araby, and the water of that Sea is bitter, and it casteth out a thing that men call Aspatum, as great peces as an House: and Hierusalem is two hundred Furlongs from the Sea, and it is called the Dead Sea, because it runneth not, neither may any man or beast live therein, and that hath been proved many times, for they have cast therein men that were judged to death: nor no man may drink of the water: and if men cast Iron therein, it commeth up again: but if a man cast a Feather therein, it sinketh, which is against kinde.

And

And thereabout grow Trées that beare Fruit of faire colour, and séeme ripe, but when a man breaketh or cutteth them hee findeth naught in them, but Coals and Ashes, in token that through the vengeance of God those Cities were burnt with the Fire of Hell.

And some men call that Lake the Lake of Asphaltid, and some call it the Poole of the Devil, and some call it the stinking Poole, for the water thereof stinketh. There sank those five Cities through the wrath of God, that is, Sodome, Gomor, Aldema, Sabome, and Segor, for the sinne of Sodomy that raigned in them; but Segor through the prayer of Lot was saved a great while, for it stood upon an Hill, and yet appeareth much thereof above the water, and men may see the Walls in cleare Weather: and in this City of Segor, Lot was made drunk by his Daughters and lay with them, for they thought that God would have destroyed all the World, as he did with Noes Floud, and therefore they lay by their Father, that men might be born of them into the World. And at the right side of the Sea, standeth Lots Wife in a Pillar of Salt, because shee looked back when the City sank down.

CHAP. XXXI.

Of *Abraham* and his Generation.

AND yé shall understand that Lot was Harans Son Abrahams Brother, and Sara Abrahams Wife, was Lots Sister: and Sara was ninety years old when shé bare Isaac, and Abraham had another Son named Ismael, that hee had gotten of his Maiden Agar, and he was fourtéen years of age when Isaac was born, and when Isaac was eight dayes old he was circumcised, and his other Son Ismael, was circumcised the same day, and was fourtéen years of age, therefore the Saralins that be of the Generation of Ismael, doe circumcise them at fourtéen years of age, and the Jewes that bée of the Generation of Isaac, doe circumcise them the eight day of their age.

And into that dead Sea aforesaid, runneth the River Jordan, and maketh there an end, and this is within a mile of Saint Iohns Church: and a little beneath that same Church Westward, were the Christians wont to bathe them: and a mile thence is the River Loth, through which Iacob went, when he came to Mesopotamia.

CHAP. XXXII.

Of the River Jordane.

THis River Jordan is no great nor no déep River, but there is much good Fish therein, and there commeth from Mount Lybany two Wels, that men call Jor and Dan, and of them it taketh the Name: and upon the one side of that River is Mount Gelboe, and there is a faire Plain. And on the other side men go by Mount Lybany, to the Desart of Pharaon. Thels Hils part the Kingdome of Surry, and the Countrey of Phenice. On that Hill grow Cedars, that beare long Apples, which are as much as a mans head. This River Jordan divideth Galile, and the Land of Idumea, and the Land of Botron, and it runneth into a Plain that men call Meldam, in the Saralins Language, and in English, Faire, because of times there be kept great

great Faires: and in that Plain is the Tomb of holy Iob.

In this River Jordan our Lord was baptized, and there was the Voyce of the Father heard, saying: Hic est filius meus dilectus, in quo acquiesco, ipsum audite; that is, This is my beloved Sonne in whom I am well pleased, heare him. And the Holy Ghost descended on him, in likenesse of a Dove, and so was there at his Baptism all the Trinity. And through the River Jordan passed the Children of Israel on dry foot, and they set up stones in the middest of the water, in token of that Miracle. And also in that River Naaman the Assyrian bathed him, who was Leprous, and he was made whole. And a little from thence is the City of Ay, the which Iosua assailed and took. And about the River Jordan are many Churches, where Christians dwell. Also by the River Jordan is the Vale of Mambre, which is a faire Vale and plenteous.

CHAP. XXXIII.

Of many other Miracles.

And yée shall further understand, that as we goe from the Red Sea, to passe forward to the Land of Promise, is a very strong Castle: that men call Carran or Sermoyes, that

is,

is the Kings Hill. This Castle did the King of France make, whose name was Bawdewin, who Conquered all the Land, and put it into the hands of Christians to kéep, and under that Castle is a faire Towne that is called Sabaoth, and thereabout dwell many Christians under Tribute.

Then men goe to Nazereth, of the which our Lord had his Name, and from Nazereth unto Jerusalem is three dayes Journey. Also men goe through the Province of Galile, through Ramatha, through Sophyn, and over the high Hill of Effraim, where dwelt Anna that was the Prophet Samuels Mother, and there was hée borne, and after his death was buryed at Mount Joy, as I have said before.

And after men come to Sybula, where the Ark of God was kept under Helie the Prophet. And there made the people of Israel their Sacrifice unto the Lord, and there spake our Lord first unto Samuel. There also ministred God the Sacrament. Neere there by, at the right side is Gabaon, Rama, and Benjamin, of the which holy Writ speaketh. After that, men come to Sychem, that some men call Sychar and that is in the Province of the Samaritans, and sometime there was a Church but it is all wasted, and it is a faire Vale, and plenteous, and there is a good City that men call Neople, and so from thence it is a dayes Journey unto Hierusalem, and there is the Well where our Lord spake to the woman of Samaria: and Sychem is tenne Miles from Hierusalem, and it is called Neople, that is, the new Town. And there is the Temple of Ioseph, Iacobs Son that governed Egypt, from thence were his bones brought and laid in the Temple, and thither came Jewes often in Pilgrimage with great Devotion: and in that City was Dina, Iacobs Daughter, Ravished, for whom her Brethren slew many men, and there by is the City of Cozalim where the Samaritans make their Sacrifice.

On this Hill would Abraham have sacrificed his Sonne Isaac: and there neare is the Vale of Dotayne, and there is the Pit wherein Ioseph was cast by his Brethren before that they sold him, and it is two miles to Sychar, and from thence men come to Samary, that men call Sabalten, and that is

the

the chiefe City of that Countrey, and in that City was the Seat of the twelve Kings of Israel, but it is not so great as it was, and there was Saint Iohn Baptist buryed betwéen two Prophets, Helizeus and Abdon, but he was beheaded in the Castle of Marherin, neare the Dead Sea, and was buryed by his Disciples, at Samaria, and there did Iulian Apostata take his bones and burn them, for hée was at that time Emperour, but folk say that Finger with the which hée shewed our Lord, saying, Ecce Agnus Dei; that is, Behold the Lamb of God, would not bée burnt, and S. Tecla the Virgin, did bring it unto Alphen, that is in the Mountaines, in the which place they do it great Worship: and there was Saint Iohn Baptists Head closed in a Wall, but the Emperour Theodosius did take it out, for hée found it lapped in a cloth all bloody, and he bare it to Constantinople, and there is yet the one halfe of the Head: and the Vessell wherein his Head was laid when it was smitten off, is at Geane, and they doe it great Worship. Some say that Saint Iohns Head is at Amiens in Picardy, and some say it is Saint Iohns Head the Bishop: I wot not, but to God it is known.

CHAP. XXXIIII.

Of the Samaritans.

FRom Sebasten or Samary to Hierusalem is twelve miles, and among the Hills of this Countrey is a Well that men call Fons Iacob, that is, Iacobs Well, that changeth his colour foure times in a yeare: for sometime it is red, sometime cleare, sometime græne, and sometime thick: and the men that dwell there are called Samaritans, and they were converted by the Apostles, yet their Law varyeth from the Law of Christians, as also from Iewes and Panims. They beleeve well in one God that shall judge all, and beleeve the Bible after the Letter, and they lap their heads in red linnen Cloth, that they may bee knowen from others, for Sarasins wrap their heads in white Cloth, the Christians that dwell there in Blew, and the Iewes in Yellow: and in this Countrey dwell many Iewes paying Tribute as Christians doe.

And if yée will know the Letters of the Iewes, they are these following, and are thus called: Aleph, beth, gimel, daleth, he, vau, zain, heth, teth, iod, caph, lamed, men, nun, samech, ain, pe, zade, koph, resh, schin, tau.

CHAP.

CHAP. XXXV.

Of Galile.

From this Countrey that I have spoken of, men goe to the Plain of Galile, and leave the Hill on the one side: for Galile is a Province of the Land of Promise, and in that Province is the City of Naim, of Capernaum, and Bethsaida, where Saint Peter and Saint Andrew were born. Some men say that Antichrist shall be born at Corasim, and nourished at Bethsaida, but hee shall raign at Corasim, therefore saith holy Writ, Væ tibi Corasim, Væ tibi Bethsaida; that is, Woe be to thée Corasim, woe be to thée Bethsaida: But others say hee shall be born in Babylon, therefore said the Prophet, De Babilonia Coluber exit qui totum mundum devorabit; that is, Out of Babylon shall come a Serpent that shall devoure all the World. Cana a chief City of Galile is foure miles from Nazareth: of which City was the woman of Canaan, of whom the Gospel speaketh, and there our Lord did his first Miracle, when at the marriage of the Archdecline hee turned water into wine. From thence men goe to Nazareth, which hath been a great City, but now there is but a little Town, and that unwalled: There was our Lady borne, and of this City our Lord took his Name. At Nazareth also Ioseph took our Lady to Wife, when shee was fourteene years of age: There the Angel saluted her, saying, Ave, gratia plena, Dominus tecum, that is, Haile, full of grace, the Lord is with thée. And there was sometime a great Church, but now there is but little roome, to receive the offrings of Pilgrims. There is the Well of Gabriel, where our Lord was wont to bathe him when hee was little. At Nazareth was our Lord nourished: and Nazareth is called the flower of Gardens, and it may well be so called, for there was nourished the Flower of Life, even our Lord Jesus Christ. About halfe a mile from Nazareth is the blond of our Lord, for the Jewes led him upon a high Rock, to cast him down & slay him, but Jesus escaped them, and leapt to another Rock, where steps be yet seen, which they say are the steps of our Lord; therefore some when they are in danger of Theeves or Enemies, say

thus: Iesus autem transiens per medium illorum ibat: and they say these Verses of the Psalter thrée times. Irruat super eos formido, & pavor in magnitudine brachii. Domine, fiant immobiles quasi lapis, donec pertranseat populus tuus, Domine, & populus iste quem redemisti. And so when this is said, a man may goe without any letting. Yée shall understand and know that our blessed Lady bare her Child when shée was fiftéen years of Age, and shée lived with him thirty thrée years and thrée Monthes, and after his Passion shée lived two and twenty years.

CHAP. XXXVI.

The way from Nazareth to the Mount or Hill of Tabor.

AND from Nazareth to the Mount Tabor is thrée miles, and there our Lord was transfigured before S. Peter, S. John, & S. Iames. And there they saw spiritually our Lord, Moses, and Elias the Prophet. For which cause S. Peter said, bonum est nobis hic esse, &c. that is, It is good for us to bée here, let us make thrée Tabernacles. And our Lord Jesus Christ bade them that they should tell no man, untill the time that he was risen from death to life. From Mount Tabor a mile distance is Mount Hermon, and there was the City of Naim: before the gates of this City our Lord raised the Sonne of the Widdow that had no more children.

CHAP. XXXVII.

Of the Sea of Galile.

AND from thence men goe to a City that is called Tiberias, that butteth on the Sea of Galile, and though it bée called the Sea of Galile, it is no Sea nor arm of the Sea, for it is but a stream of fresh water, and it is more then a hundred furlongs long, and fifty broad, and therein are many good Fishes, and by that same Sea stand many good Cities: there-

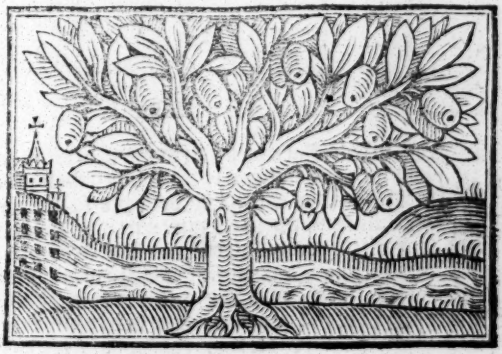
fore

fore this Sea changeth often his name after the Cities that stand thereupon, but it is all one water or Sea: and upon this Sea our Lord walked, and said to Peter when hee came on the water, and was neare drowned: O exigua fide prædite, quid dubitasti? that is, O thou of little faith, why didst thou doubt?

CHAP. XXXVIII.

Of the Table whereon Christ eat after his Resurrection.

IN this City of Tyberias, is the Table that Christ eat on, with his Disciples after his Resurrection, and they knew him by breaking of bread, as holy Writ saith, Et cognoverunt eum in fractione panis, that is, They knew him in breaking of bread. And about the Hill of Tiberias, is a City, where our Lord fed five thousand people with five Barley Loaves and two Fishes: In that City also did men cast in anger a fire brand or burning stick after our Lord, but that same burning stick did



fall on the Earth, & (people say) out of the same stick grew presently a Tree, which is waxen a big Tree, and there groweth

yet, and the scales of the Tree bee all black. Yee shall understand that the River Jordan beginneth under the Hill of Lybany, and there beginneth the Land of Promise, and it lasteth unto Bersabe of length, and from the North part to the South is nineteene mile; and of breadth from Jericho to Jaffe, it is forty mile. And yee shall understand that the Land of Promise beginneth at the Kingdom of Surry, and lasteth unto the Wildernesse of Araby.

CHAP. XXIX.

Of strange manners and divers.

AND in this Countrey, as in many other Lands beyond the Sea, it is a custom when they have war, that if a City or Castle be besieged so strongly that they can send no Messengers to any Lords for succour, then they write their Letters, and binde them about the necks of Doves, and let them flye their wayes, because the Dove is of that nature, that shee will returne againe to the place where shee is bred; and thus they doe commonly in that Countrey. And yee shall understand that among the Sarasins, in many places dwell Christians under Tribute, and they are of divers manners, and have divers Lawes, though they bee

hée all Chriſtians, and beléeve all well in our Lord God, the Father, the Sonne, and the holy Ghoſt, but yet they faile in the Articles of our Faith, and they are called Iacobins: For Saint Iames converted them to the Faith, and Saint Iohn Baptized them: and they ſay that men néed onely to confeſſe their ſins unto God, and not unto men, for they ſay that God bade not one man confeſſe himſelfe to another man. And therefore ſaid David in this manner, Confitebor tibi Domine in toto corde meo, That is, Lord I will confeſſe my ſelfe unto thée with all my heart. And in another place hée ſaith thus, peccatum meum cognitum tibi feci; That is, my treſpaſſes I have made known unto thée. And in another place, Deus meus es tu, & confitebor tibi: that is, thou art my God and I will confeſſe my ſelfe unto thée. And in another place, Quoniam cogitatio hominis confitebitur tibi, that is, The thought of man ſhall be known unto thée. And they read often the Bible and Pſalter, but they ſay not in Latine, but in their own language, for they ſay that David and other Prophets did ſo. And Saint Auſten, and Saint Gregory ſay, Qui ſcelera ſua cogitat, & converſus fuerit, veniam ſibi credat. That is, Who ſo knoweth his ſinne, and turneth, hee may beléeve to have forgiveneſſe. And Saint Gregory ſaith thus, Dominus potius mentem quam verbum conſiderat: that is, our Lord taketh more héed to thought, then to word. And Saint Hillarius

ſaith,

saith, longorum temporum crimina ictu oculi, &c. That is, Sinnes that are done of old time, perish in the twinkling of an eye, if hatred of them be in a mans heart. And therefore say they by these Authorities, that men should confesse them only to God, and this way the Apostles taught: but the Popes that came since, have ordained that men should confesse them to Priests and men as they are, and the cause is this: For they say, that a man that hath sicknesse, men may give him no good medicine except they know the kinde of sicknesse: also they say a man can give no good advice, except hee know the sinne.

For there is a manner of sinne that is grievouser to one man then it is to another, and therefore it is needfull that a man know and understand the kinde of sin.

And there bee also other men that are called Surryens, and they hold halfe our Faith, and halfe the Faith of the Grœks, and they have long Beards, as the Grœks have.

And there bee others that men call Georgians, whom Saint George converted, and they doe worship more the Hallowes of Heaven then others doe, and they have their Crowns shaven: the Clerks have round Crowns, and the Lay-men have square Crowns, and they hold the Grœks Law. And there bee others that men call Christians of girding, because they weare Girdles under-

underneath: some others called Nestorians, some Arrians, some Nubians, some Gregorians, and some Indians, that are of Prester Iohns Land, and every one of those have some Articles of our Belieke. But each of them vary from other, and their variance were too much to declare.

CHAP. XL.

For to return againe on this side Galile.

NOw seeing I have told you of many manners of men that dwell in the Countreys aforesaid, now will I returne again to my way, for he that will turn from the Land of Galile that I spake of, to come on this side, hee must goe through Damas, or Damascus that is a faire City, and full of good Merchandizes, and it is three dayes journey from the Sea, and five from Hierusalem: they carry their Merchandises upon Camels, Mules, Horses, Dromedaries, & other maner of Beasts. This City of Damas was founded by Helizeus, Abrahams servant, who before Isaac was born should have been his Heir: and there he named that City Damas. And in that place Cain slew his Brother Abel: and beside Damas is the Mount of Syer: in this City bee many Phylitians, and that holy man S. Paul was a Phylitian there, to heale mens bodies, before hee was

converted, and after he was a Physitian of Souls. And from Damas men goe to a place called our Lady of Sardonarch, that is five miles from Damas, and it is on a Rock, and there is a faire Church, and there dwell Christian Monks and Nuns in that Church, between the City of Darky and the City of Raphano is a River called Sabatory: which some say on the Saturday it runneth fast, and all the week else it standeth still and runneth not, or but a little. And there is another River that on the night freezeth fast, and upon the day no frost is seen. And so men goe by a City that men call Berugh, and there those that will go to Cypres take Ship, and they arrive at the Haven of Sur, or of Tyre, and then goe on to Cypres: also men may goe right from the Haven of Tyre, and not come at Cypres, but arrive at some Haven of Grece, and by these wayes men come into the Countreys before spoken of.

CHAP. XLI.

How a man may go the shortest way to Hierusalem.

NOw have I told you the furthest and longest wayes by the which men goe to Hierusalem, as by Babylon in Egypt, which is also called Kayre, and Mount Sinay, and many other places, through the which men

men goe to the Land of Promise. Now will I tell you the shortest way to Hierusalem, for many will goe the long way, some for want of Company, and many other reasonable causes: and therefore I shall tell you shortly how a man may goe with little cost and in short time.

A man that commeth from the Land of the West, he goeth through France, Burgony, Lumbardy, and to Venice, or to Gene or some other Haven of those Marches, and taketh there Ship, and goeth to the Ile Gritte, and so arriveth he in Grece, or else in Port Pyroch, or Valon, or Duras, or some other Haven of those Marches, and arriveth in Cypres, and commeth not in the Ile of Rhods, but arriveth at Famagust, that is the chiefe Haven of Cypres, or else at Lamaton, and then taking Ship again, hee passeth beside the Haven of Tyre, and commeth not to Land, and so passeth by all the Havens of the Coast, till he come to Jaffe, that is the next Haven to Hierusalem, for it is but twenty eight miles between. And from Jaffe men goe to the City of Ramos, and that is but little thence, and it is a faire City, and beside Ramos is a faire Church of our Lady, where our Lord shewed himselfe unto her in three shadows, betokening the Trinity; and there neare is a Church of Saint George, where his head was smitten off, and then to the Castle of Emaus, and then to the Mount Joy, and from thence Pilgrims see Hierusalem, and then to Mount Modyn, and then to Hierusalem. At Mount Modyn lyeth the Prophet Malache, and over against Ramatha is the Town of Donke, whereof the Prophet Amos was.

CHAP. XLII.

Of other wayes for to go by land to Hierusalem.

FOrasmuch as many men cannot endure the trouble of the Sea, and better it is to go by Land although it be more pain: then a man shall goe to one of the Havens of Lumberdy, as Venice or another, and yee shall passe into Grece or Port Pyroch or another, and yee shall go to Constantinople, and shall passe the water that is called the Breach of Saint George, that is an arme of the Sea. And

from thence yée shall come to Pulverall, and then to the Castle of Synople, and so to Capadocia, which is a great Countrey, wherein are many great Hils: and yée shall goe through Turkey, and to the City of Nike, the which they won from the Emperour of Constantinople: and it is a faire City, and well walled, and there is a River that is called the Lay, and then men goe by the Alpes of Pomount, and through the Vales of Malebrunes, and the Vale of Ernay, and so more easily to Antioche, which standeth richly on the River. And hée that will goe another way hée goeth by the Romane Coast and the Romane Sea: on that Coast is a faire Castle that is called Flonage: and when a man hath passed the Hils, he commeth to the City of Portach, and to Artose, where is a great Bridge upon the River of Ferne, that men call Fassor; and it is a great River bearing Ships: and beside the City of Damas is a River that commeth from the Mount of Lebany, which is called Alban: at the passage of this River, S. Eustace lost his two Sons, when hée had lost his Wife: and it runneth through the Plain of Chalcides, and to the great Sea. Then men go to the City of Fermine, and so to the City of Ferne, and then to Antioche, and that is a faire City and well walled, and it is two miles long, and there is a Bridge over the River, that hath at each Pillar a good Tower, and it is the best City of the Kingdome of Surry. From Antioche men goe to the City of Locusy, and so to Geble, and to Tortouse, and there by is the Land of Lambre, and a strong Castle that men call Mambeke. And from Tortouse, men goe to Tripoli on the Sea, and by this Sea men goe to Dacres: and there is two wayes to Hierusalem, by the way on the left hand men come first unto Damas by the River Jordan, and on the right side men go through the Land of Flagme, and so to the City Caiaphas, in which City Caiaphas was Lord, and some call it the Castle Pellerins, and from thence is foure dayes iourney to Hierusalem, and they goe through Cesary, Philippi, Jaffe, Ramas, and Emaus, and so to Hierusalem.

CHAP.

CHAP. XLIII.

Yet another way by land toward the Land of Promise.

NOw have I told you some wayes by Land and by Water, how men may goe to Hierusalem. And there bée many other wayes that men goe by, after the Countreys that they come from, neverthelesse they come all to one end. Yet is there a way all by Land to Hierusalem, and passe no Sea but to France or Flanders, but that way is very long and perilous, and of great travell, wherefore few goe that way, but hée that will goe that way, must goe by Almaine and Pruse, and so to Tartary. This Tartary is holden by the great Caane, of whom I shall speak afterward, for thither reacheth his Lordship, and all the Lords of Tartary yéeld to him Tribute. Tartary is a barren Countrey, and very sandy, for there groweth little either Corn to other Fruit, but there is a great plenty of Beasts, and therefore they eat flesh without bread, and they sup the broth, and they drink the milk of all manner of Beasts. And because they have great scarcity of Wood, they dry the dung of Horses and of other Beasts and burn it for to dresse their meat by. Princes and other Lords eat but once in the day, and that is very little, and they be foule folk and of ill liking. In Summer there are many great Tempests, and Thunders that slay many men and beasts: sometime on the sudden it is very cold, and again on the sudden it is very hot. The Prince of the Land they call Roco, and hee dwelleth at a City that is called Orda, but very few Strangers do desire to dwell in that Land, for it is good to sow Thorns and Wéeds in, but other good there is none, as I heard say, for I was not that way, but I have béen in other Countreys marching thereon, as in the Land of Russie, and Nisland, and the Kingdom of Grecon, and Lettow, and the Kingdom Grasten, and in many other places: but I never went that way to Hierusalem, and therefore I cannot well tell it, for I have understood that men may

not well goe that way but in Winter, when the waters and mires that be in that Land be frozen and covered with Snow, so that men may passe thereon: for were not that Snow, there might no man goe in that Land but he were lost. And yee shall understand that a man must goe three dayes journey from Pouse to passe this way, before hee can come to the Land of Saralins.

And if by chance any Christians passe that way, as once a yeare they doe, they carry their victuails with them, for they should finde nothing there but a manner of food that they call Syles, and they carry their Victuals upon the Ice on Sleds, and Chariots without Wheeles, and as long as their Victuals last, they may dwell there, but no longer. And when the Spies of the Countreys see Christians come, they runne to the Towns, and Castles, and cry aloud, Kara, Kara, Kara, and as soon as they have cryed, then doe the people arm them. And yee shall understand that the Ice there is harder then it is here, and every man hath a Stove in his House, and therein they eat and doe all things that them needeth, and that is at the North part of the World, where it is commonly cold, for the Sun appeareth not, nor shineth but a little in that Countrey, and that Land is in some places so cold that there may no man dwell therein, and on the South side of the World, it is in some places so hot that there can no man dwell, the Sunne giveth so great heat in those Countreys.

CHAP. XLIV.

Of the Faith of the Saralins, and of the Book of their Law, named Alkaron.

FOrasmuch as I have told you of the Saralins and of other Lands, I purpose to set down a part of their Law, and of their Beliefe, as their Book saith that they call Alkaron, and some call that Book Mysap, and some call it Harme, in divers Languages of Countreys, which Book Mahomet gave them, in the which Book he wrote among other things, as I have often read and seene, that they that are good shall

shall goe to Paradise, and the evill folk to Hell, and so beleeve all Saracins. And if a man ask of what Paradise they they meane, they say it is a place of Delights, where a man shall finde all manner of Fruits at all times, and waters and Rivers running with milk and honey, wine and fresh water, and they shall have faire Houses and good, as they have deserved, and those Houses are made of precious stones, gold, and silver, and every man shall have ten Wives and Maidens, and hee shall every day once have to doe with them, and yet shall they still bee Maidens. And they speak often of the blessed Virgin Mary, and tell of the Incarnation, that Mary was learned of Angels, and that Gabriel said to her that shee was chosen before all other from the beginning of the World, and that witnesseth well their Book: and Gabriel told her the Incarnation of Jesus Christ, and that shee should conceive and bear a Childe: and they say that Christ was a holy Prophet in word and deed, and also meek and right wise to all men, and one not any way blame worthy: and they say that when the Angel told her of the Incarnation, shee had great dread, for shee was very young, and there was one in that Countrey that practised Sorcery, who was called Takina, that with Enchantments could make him like an Angel, and went often and lay with Maidens, and therefore was Mary the more afraid of the Angel, and thought in her minde that it had beene Takina, who went to Maidens, and shee charged him in the Name of God to tell her if hee were the same Takina, and the Angell bade her have no dread for hee was for certaine a true Messenger of Jesus Christ.

Also their Book Alkaron saith, that shee had a Child under a Palm-Tree, then was shee greatly ashamed and wished her selfe dead, but as soone as her Childe was born, hee spake and comforted her saying, Ne timeas Maria; that is, Bee not afraid, Mary. And in many other places saith their Book Alkaron, that Jesus Christ spake as soon as hee was borne: and the Book saith that Jesus Christ was sent of Almighty God to be an ensample to all men, and that God shall Judge all men, the good to Heaven, and the wicked to Hell, and that Jesus Christ is the best Prophet of all other, and next to God, and that hee was a holy Prophet, for hee gave the blind their sight, and healed all Diseases, he raised men that were dead, and was

taken

taken quick into Heaven. And if they may finde a Book with Gospels, such as, Missus est Angelus, they doe it great Worship: and they fast one Moneth in the yeare, and eat onely at night, and they kéep them from their Wives, but they that are sick are not constrained to it. And their Book Alkaran speaketh of Iewes, and saith, they are wicked people, for they will not beléeve that Iesus Christ is of God. Further they say, that the Iewes speak falsly of our Lady, and her Sonne Iesus Christ, in saying that they did not hang him on the Crosse. Their Book Alkaran forbiddeth Murther, and Theft; and commandeth them to doe so to others, as they would have others doe to them: for the Sarasins beléeve so neare our Faith, that they are easily converted when men preach the Law of Iesus Christ. They say also that they know right well by their Prophecies, that their Law of Mahomet shall faile, as the Iewes Law doth, and that the Law of Christians shall last to the Worlds end. And if a man aske them wherein they beléeve, they say that they beléeve in God Almighty, that is the Maker of Heaven and Earth, and all other things, and without him is nothing done, and at the day of Iudgement every man shall bee rewarded after his deserving, and that all things are truth that God spake by the mouth of his Prophets.

CHAP. XLV.

Yet further concerning *Mahomet*.

ALso Mahomet had writ in his Book Alkaran, that every man should have two Wives, or three, or four, but now they have nine, and as many Lemmans as them liketh, and if any of these Wives do wrong to their Husbands, hée may drive her out of his House and take in another, but he must give part of his goods. Moreover, where men speak of the Father, the Son, and the holy Ghost, they say that they are not three Persons, but one God: for their Book Alkaran speaketh not thereof, nor of the Trinity: but they say that God spake, or else hée was dumb, and that God had a Ghost, or else hee was not alive: They say Gods Word hath great strength, and so saith their Alkaran

Akaron, and they say that Abraham and Moses were greatly in favour with God, for they spake with him, and Mahomet was a true Messenger of God: and they have many good Articles of our Faith, and some understand the Scriptures, Prophets, Gospels, and the Bible, for they have them written in their Language. In their manner they know Holy Writ, but they understand it not but after the Letter, and so do the Jewes, for they understand it not spiritually, but after their letter: and therefore saith S. Paul, Litera occidit, spiritus autem vivificat, that is, the Letter killeth, but the Spirit quickneth. The Saracins likewise say, that the Jewes are wicked, for they kéep not the Law of Moses which hée gave them: and also Christians are evill, for they kéep not the Commandements of the Gospel, that Jesus Christ sent unto them.

And further, I shall tell you what the Souldan told mé upon a day in his Chamber, shutting out all other men, as Lords, Knights, and others, for hee would speak with me in counsell: and then hee asked mé how Christians governed themselves in our Countrey: I answered him and said, Right well, thanks be to God: but he said secretly, nay, for hée said that our Priests made no force of Gods Service: for they should give good example to men to do well, and they give ill example, and therefore when the people should goe on the Holy-dayes to Church to serve God, they go to the Tavern to sin in gluttony both day and night, eating and drinking as beasts that wot not when they have enough. He said also, that there was much contention among Christians, and one would defraud another, and they were so proud that they will not how to cloath them; now short, now long, now strait, now wide, and of all fashions: whereas they should be humble and méek, giving their Alms as Jesus Christ did, in whom they believe. He said also, that they were so covetous, that for a little money they would sell their Children, Sisters, or Wives, one man taking anothers mans Wife, and no man kéeping his promise: Therefore said he, for their sins hath God given these Lands to our hands, and not through our strength, but all for your sins. For we know certainly, that while yée truly serve God, he will help you, so that no man shal win of you, if that yée serve God as yée ought to doe: but while yée live so sinfully as yée

doe, wée have no dread of you, for God will not help you. And then I asked him how hee knew the state of Christians in that manner: and he sayd that hée knew well the state both of Lords and of Commons, by his Messengers which he sent through all the Countreys as it were Merchants, with precious Stones and other merchandise, to know the manner of every Countrey. And then he did call againe all the Lords into his Chamber to us, and then shewed hée unto me three persons that were great Lords of that Countrey, who shewed unto mée the manner of my Countrey, and of all Christendom, as though they had bén men born in the same parts, and they spake French right well, and the Soudan also: and then I had great marvell of this slander of our Faith; and so they that should be turned by our good examples to the Faith of Jesus Christ, they are drawn away through our evill living, and therefore it is no wonder if that they call us evill, for they say truth; but the Saracins are true, for they kéep truly the Commandements of their Alkaron.

CHAP. XLVI.
Of the birth of Mahomet.

AND yée shall understand that Mahomet was born at Ithareb in Araby, and his Father was a Panym, and his Mother a Jew; their names were Abdal and Hemna, and they were but poore folk; and he was first a poore drudge and kept horse: and afterward he followed Merchandize.

And the Saracins say he came into Egypt with Merchandize, and Egypt was the same time Christned, and there was a Chappell beside Araby, and there was an Hermit, and when hee came to the Chappel that was but a little low House, as soone as hee entred, it began to bée as great as it were a Palace Gate, and that was the first Miracle that the Saracins say hee did in his youth. After began Mahomet to be wise and rich, and became a great Astronomer, and since was the Keeper of the Land for the Prince of Corosan, and governed it full well, in such manner that when the Prince was dead, he marryed the Lady named Quadiga. And Mahomet fell often into the falling Evill: wherefore the Lady was sorry that

that he had taken him to be her Husband: and he made her beleeve, that every time hee fell so, the Angel Gabriel spake to him, and for the brightnesse of the Angel he fell down. This Mahomet raigned in Araby, in the yeer of our Lord six hundred and twenty: hee was of the kindred of Ismael that was Abrahams Son, whom he begat on Agar: the other are called Sarasins of Sara: but some are called Moabites, and some Ammonits after Lots two Sons. And ye shall understand that the Turks, Arabins, and Persians doe professe the Alkaron, but they vary one from another in many matters. This Mahomet loved well a good man an Hermit, that dwelt in the Wildernesse, a mile from Mount Sinai, in the way as men goe from Araby to Chalde, a dayes journey from the Sea whence Merchants of Venice come: and Mahomet went often to this Hermit, for he heard gladly the Hermit preach, but his men were displeased at it, for they travelled sometime all night, wherefore they wished the Hermit dead. So it befell on a night, that Mahomet was sore drunken with strong wine, so that hee fell asleep, then his men took his sword out of his sheath whiles he lay and slept, and therewith they slew the Hermit, and when they had done, they put up the sword againe all bloudy, and upon the morrow when that he found the Hermit thus dead, he was very angry in his minde, and right wroth, and would have put his men unto

death, but they all with one accord, and with one consent said that he himself had slaine him, when he was drunken, and they shewed him his own Sword all bloody, and then he believed that they said truth, and cursed the Wine, and all those that drank it. And therefore Saracins that are devout, drink no Wine openly, lest they should be reproved, but they drink good Beverage, sweet and nourishing, that is made of Calamels, and thereof is Sugar made.

And it befell sometime that Christians became Saracins, either through poverty, simplenesse, or wickednesse, and therefore their Archbishop when he received them said thus: La elles ella Mahomet roses ella; that is to say, there is no God but one, and Mahomet is his Messenger. And seeing I have told you a part of their Law and of their Customs: Now I shall tell you of their Letters with their Names.

First, they have for a almoy, b bethat, c cathi, d delphy, e ethoti, f thy, g gatophin, h hecum, i iochi, k kathi, l lothum, m malach, n nahalht, o orthy, p thoziri, q zothii, r rucholat, s chotimus, t salathy, v yrichom, x mazot, z zalephin, & johetoncon; these are the names. Foure letters have they yet more for diversity of their Language, forasmuch as they speak so in their throats, as we have in our Language, and speech in England. Two letters more they also have in their A. B. C. that is to say, y, &, the which are called throne and zawx.

CHAP. XLVII.

Of divers Countreys, Iles, and of marvellous Beasts.

AND sithence I have spoken before of the holy Land and Countreys thereabout, and many wayes thither, and to Mount Sinay, and to Babylon, and divers other places which I have spoken of: Now will I speak of strange Beasts, of divers People, Countreys and Iles that are parted by the Rivers which run through Paradise terrestre. For Mesopotamia and the Kingdom of Chalde and Araby, are

between

betwéen two Rivers, Tigris and Euphrates; and the Kingdome of Media, and Persia are betwéen two Rivers, Tigris, and Indus: and the Kingdom of Surry, Palestine and Feminies, are betwéen Euphrates and the Mediterranian Sea. It is of length from Hozoch on the Sea of Spaine, unto the great Sea, and so it lasteth beyond Constantinople thrée hundred and twenty miles of Lumbardy, and to the Ocean Sea. In Inde is the Kingdome of Sichem, which is all closed among Hils, and beside Sichem is the Land of Amazony, wherein dwell none but women.

And thereby is the Kingdome of Albany, which is a great Land: and it is so called because that men are more white there than in other places. In this Countrey are great Hounds and strong, so that they overcome Lyons, and slay them. And yée shall understand that in those Countreys are many Iles and Lands, of all which it were too long to tell, but of some I will speak more plainly afterward.

CHAP. XLVIII.

Of the Haven of Gene, for to goe by Sea into divers Countreys.

NOw hee that will go to Tartary, Persia, Chalde or Inde, he taketh ship at Gene, or at Venice, or at any other Haven, and so he sayleth by the Sea, and arriveth at Topasond, that is a good City, that sometime was called the Haven of Bziga, and thereby is the Haven of Persia, of Pedia, and of other Marches. In this City lyeth Saint Athanasius, that was Bishop of Alexandria, and made the Psalm Quicunque vult.

This man was a great Doctor of Divinity, and of the Godhead: hee was accused unto the Pope of Rome, that hee was an Heretick, and the Pope sent for him, and put him in Prison, and while he was in that Prison hee made this Psalm, and sent it unto the Pope, and said if that he were an Heretick, then was that Heresie, for that was his Faith and his Belief: and when the Pope saw that what he had said therein, was all our Faith, hee anon delivered him out of Prison, and commanded that Psalm to be said every day at the beginning of Service, and so he held Athanasius for a good Christian: but he would never after goe to his Bishoprick, because they accused him of Heresie. Topasond was sometime holden of the Emperour of Constantinople, but a great man that he sent to help the Countrey against the Turks, did hold it to himselfe, and called himselfe Emperour of Topasond.

And from thence men goe through little Armony, and in that Countrey is an old Castle that is on a Rock, that men call the Castle of Cizes, and there people say men find an Hawk sitting upon a Perch right well made, and a faire Lady of Fairy that keepeth it, and hee that will watch the same Hawk seven dayes and seven nights, some say that it is but three dayes and three nights, alone without any company, and without sleep: this faire Lady will come unto him at the seven, or at three dayes end, and shall grant unto him the first thing that hee

shall

shall ask of worldly things, and that hath often bẽn proved, the folk say: So upon a time it befell that a man who at that time was King of Armony, that was a right doughty man, watched upon a time, and at the seven dayes end, the Lady came to him and bade him ask what he would: For he had well done his duty: and the King answered and said, that hee was a great Lord, and in good peace, and he was rich, so that he would ask nothing but the continuall love of the faire Lady, or to have his will of her. Then this faire Lady answered and said unto him, that he was a foole, for hée wist not what hee asked, neither might hée have her, but hee should have asked of her, any worldly thing, for shée was not worldly. Then the King said hée would nought else: and shée said, sith hée would ask nought else, shee would grant him and all that came after him three things, and said unto him: Sir King, yée shall have Warre without peace unto the ninth degrée, and yée shall be in subjection unto your Enemies, and yée shall have great néed of good Counsell. And since that time all the Kings of Armony have bẽne in Warre, and needy, and under Tribute of the Sarasins.

Also a poore mans sonne who watched on a time, asked of the Lady that he might grow rich and happy by Marchandize,

and

and the Lady granted him, but she said to him that he asked his undoing, for great pride that he should have thereof. And this man became so great a Merchant both by Sea and Land, that he was so rich that he knew not the thousand part of his goods.

Also a Knight of the Templers watched likewise, and when he had done, he desired to have a Purse full of Gold, and whatsoever he took thereof it should ever be full againe: and she granted it him, but she told him that he had desired his destruction, by the great mispending that he should have of the same Purse, and so it befell. But he that shall watch hath great need to keep him from sleep: for if he sleep he is lost, so that he shall never be seen after. But this is not the right way, but for a marvell.

From Topalond men goe to great Armony, to the City Artyzon, which sometime was a faire City, but the Turks have so destroyed it, that there neither groweth Wine nor Fruit. From Artyzon, men goe to the Hill Sabillocall, and there near is another Hill called Arah, but the Jewes call it Thano, where the Ark of Noah rested after the Deluge, and on that Hill a man may see very farre in cleare weather, for the Hill is full seven miles of heigth; and some say they have been there and put their fingers in the holes where the Fiend went out, when Noah said in this manner, Benedicite. But I judge that for Snow that is alwayes upon that Hill, both Winter and Summer: and some say no man may goe up since Noah was there, but only one is said to have been there, who brought a Plank that yet is in the Abbey at the Hill foot, for he had great desire to goe upon that Hill, and when he was at the third part upward, he was so weary that he might not goe further, and he rested him and slept, and when he was awake, he was down at the Hils foot: and then prayed he to God devoutly that he would suffer him to goe to the upper part of the Hill, and an Angel said, that he should have his desire, and so he did; and since that time no man did ever come there: but a man ought not to believe all things that are spoken of it.

And from thence men goe to a City that is called Tanziro, which is a faire and a rich City, beside that City is an Hill of Salt, and thereof every man taketh what he will: and there

dwelt

dwell many Chriſtians under Tribute of the Saraſins. From thence men goe through many Cities, Townes, and Villages toward Inde, and then come to a City that is called Callage, that is a faire City, and neare that is abundance of Corn, Wines, and all manner of Fruits, and there met the three Kings together, that went to make their Offerings to our Lord

in Bethelem. From that City men goe to another called Carrabage, and Paynims say that Christians may not dwell there, but they die soone, yet they know not the cause. From thence men goe through many Countreys, Cities and Townes, so that it were too long to tell all, and to the City of Carnaa, that was sometime so great, that the Wall was five and twenty miles about, which yet may be seen, but it is not now inhabited, and at that place endeth the Land of the Emperour of Persia.

CHAP. XLIX.

Of the Countrey of *Iob*, and of the Kingdome of Chalde.

ON the other side of the City of Carnaa, men enter into the Land of Iob, that is a good Land furnished with plenty of all fruits, and it is also called Swere. In this Land is the City of Thomar. This Iob was a Paynim, and also hee was Cofraas Son, and hee held that Land as the Prince thereof, and he was so rich that hee knew not the hundred part of his goods: and after his poverty God made him richer then ever hee was before, so that hee was King of Idumea after the death of King Esau, and when hee was King hee was called Iobab, and in that Kingdome hee lived an hundred threescore and ten yeares, so that when hee dyed hee was two hundred forty and eight years old. And in that Land of Iob is no want of any thing that is needfull for mans body. There are Hils where men finde Manna, which Manna is called Angels Bread, it is white of colour, and much sweeter then Sugar or Honey, and it commeth of the dew of Heaven that falleth on the hearbs, and there it congealeth and waxeth white, and it is used in medicines for rich men.

This Land boundeth on the Land of Chalde, which is a great Land, and there the men are very faire, and well apparelled, as with Cloth of Gold belet with costly Pearls and many other precious Stones. The women are but hard favoured and goe bare foot, and meanly clad, with a wide and course Coat, but so short that it scarce covers their knees, their faces are long

long, down to the foot: they have long black haire hanging about their shoulders, and are nothing lovely to look upon, but I had best say no more, for I am afraid I shall get small thanks for my praysing of them. In this Land of Chalde aforesaid is a City called Hur, and in that City was Abraham the Patriark born.

CHAP. L.

Of the Kingdome of Amazony, where dwell none but Women.

NEare the Land of Chalde is the Land of Amazony, wherein dwell no men, but all women, as men say, for they will suffer no man to live among them nor to have rule over them. For aforetime there was a King and men dwelling in that Land, & they had wives as in other Countreys. Now it befell that the King had great Warrs with the men of Scythy, this King was called Colopius, and hee was slaine in Battell and all the Nobles of his Land. When the Queen and the other Ladies of the Land heard that the King and the Lords were slaine, they gathered them together and killed all the men that were left in their Land among them. And when they will have any men to lie by them, they send for them into a Countrey that is neare their Land, and the men

come and stay there eight dayes, or as the women liketh, and then goe they againe: and if they have men childzen they send them to their Fathers when they can eat and goe, if they have maid childzen they keep them: and if they be of noble blood they burn the left Pap away, for bearing of a Shield, and if they be of a baser degree, they burn the right Pap away for shooting. For the women of that Countrey are good Warriours, and are often in pay with other Lords, and the Quéen of that Land goberneth well the Land: this Land is invironed with water. Beside Amazony, is the Land of Termagute, that is a good Land & profitable, and for the goodnesse of that Land King Alexander did make a City there, and called it Alexandria.

CHAP. LI.

Of the Land of Ethiope.

ON the other side of Chalde toward the South is Ethiope, which is a great Land. And yée shall understand that the Land of Ethiope reacheth Eastward to the great Wildernesse, Westward to the Land of Nuby, Southward to the Land Maritane, and Northward to the red Sea, and then is a Maritane that lasteth from the Hils of Ethiope, unto Lyby the high and the low, that lasteth to the great Sea of Spaine. In this Land on the South, are the folk very black. In this Land is a Well, that in the day the water is so cold that no man may

drink

drink thereof, and in the night it is so hot that no man may abide to put his hand in it. In this Land the Rivers and all the waters are troubled, and some yeeld salt for the great heat, and men of that Land are soon drunken, and have little appetite to meat. They have commonly the Flux of the Body, and live not long.

In Ethiope are such men as have but one foot, and they goe so fast that it is a great marvell, and that is a large foot, for the

the shadow thereof covereth the body from Sun or Rain, when they lie upon their backs: and when their children are first born, they look like russet, but when they wax old, then they be all black. In Ethiope is the Land of Suba, of which one of the Kings that sought our Lord at Bethelem was King.

CHAP. LII.

Of Inde the more and the lesse: of Diamonds, and of their great vertues.

FRom Ethiope men goe into Inde, through many and divers Countreys: first through Inde the more: and it is parted into three parts that is to say, Inde the more, which is a hot Land: and Inde the lesse, which is a temperate Land: and the third part is toward the North, and there it is very cold, so that with great cold, Frost and Ice, the water becomes Christall, and upon that groweth the rich Diamonds that are of a troubled colour, which Diamond is so hard that no man may break it. Other Diamonds men finde in Araby, that are not so good, for they are more soft, and there bee some in Cypres. In Macedonia men finde Diamonds likewise, but the best are in Inde, and some are many times found in a masse, in the Mines where gold is gotten, when men break the masse in pieces: sometimes men finde some as great as a Peese, and some lesse, and those are as hard as those of Inde: sometime there are good Diamonds found in Inde upon the Rock of Christall: and also upon the Rock of Adamant in the Sea. And upon other Hils are Diamonds found that are as great as Hazell Nuts, which are square, and pointed of their own kinde, and they grow two together, male and female, and are nourished with the Dew of Heaven, and they engender commonly and bring forth other small ones, which encrease and grow all the year. I have many times tryed, that if a man kéep them with a little of the Rock, and wet them often with the Dew, they will grow every year, and the small will wax great: and if a man doe beare that Diamond on his left side, then it is of more vertue, for the strength of their growing is toward

toward the North, that is, on the left side as men of those Countreys say. To him that beareth the Diamond with him, it giveth hardinesse, it keepeth the limbs of the body, it also giveth a man victory over his Enemies if his cause bee right, and it keepeth him that beareth it in good temper, free from strife, riot, ill Dreams Sorceries and Enchantments. Moreover no wilde beast shall assaile or any way hurt them. This Diamond should be neither bought nor sold, but given freely, for then it is of most vertue. It healeth the Lunatick, and him that is possessed with a Devill: and as soone as any Venime or Poyson is brought neare to the Diamond, it moysteneth, and begins to sweat. And men may easily polish them, though some think they may not bee polished, and men may assay them well in this manner: first cut them on precious Stones, as Saphers, or upon Christall, and then take a Stone that is called Adamant, and lay a Needle before that Adamant, and if the Diamond be good and of vertue, the Adamant draweth not the Needle to it, whiles the Diamond is there. And this is the proofe that they make beyond the Sea. But it chanceth sometime that the good Diamond loseth the vertue through him that beareth it, and therefore it is needfull for to make it recover the vertue againe, or else it is of little value.

CHAP. LIII.

Of divers Kingdomes and Iles in the Land of Inde, and of people that are of a yellow and green colour, and of many strange things.

THere is in Inde many Countreys and divers Kingdoms, and it taketh the name of a River that runneth through it, which is called Inde also, and there are many precious Stones in the said River, and divers other strange things, as Eeles of thirty foot long: and men that dwell neare that River are of evill colour, yellow and grene. In that Land of Inde are more then five thousand Iles that are inhabited, (beside divers that are uninhabited) and in each one of those are great plenty of Cities, and much people: for the Indians are of that condition, that commonly

monly they passe not out of their Land, for they dwell under the Planet Saturn, which maketh his course through the twelve Signes but once in thirty yeres, yet the Moon passeth through the twelve Signes in one Moneth, and for that Saturn is of so little stirring, therefore men that dwell under it, and in that Climate, have no good will to stirre much abroad. But in our Countrey it is contrary, for wee are in a Climate that is under the Moone, and of light stirring, and therefore it giveth us will to much moving and stirring, and to goe into divers Countreys of the World, for it goeth about the World more swifter then any other Planet doth.

Also men passe through Inde to many Countreys by Sea. And then they come to the Ile of Hermes, where Merchants of Venice, and of Gene, and of divers other parts of Christendome come to buy their Marchandise. And it is so warme there in that Ile that mens members hang downe to their shanks, for the great dissolving of the Body. But men of that Countrey that know better manners doe binde them strait, and anoynt them with Oyntments made therefore for to hold them up, whereby they may live more civilly. In this Iland men and women lie all naked in the Rivers, from the beginning of the heat of the day till it bee past none, and they lie all in the water but the face, for the great heat

heat that is there, and the women be not ashamed for the men. In this Ile the Ships are without naile or bands of Iron, lest the Rocks of Adamant that are in the Sea should draw the Ships to them. From this Ile men goe by Sea to the Ile of Lana, where is great plenty of Corn, and the King of this Ile was sometime so mighty that he held War against King Alexander with great strength: men of this Ile have many manners of Beliefes and Faith, and have also divers Laws: for some doe worship the Sun, some the Fire, some the Trées, and some the Serpents, or any other thing that they first mét in the morning, and some doe Worship simple Simulacres and Idols; but between Simulacres and Idols is no difference, for they are but Images made to what likenesse soever a man may invent: for some Image hath an Head like an Ore, and some have three or four Heads, one of a Man, or an Horse, or Ore or any other beast that a man hath séen.

And yée shall understand, that they that worship Simulacres, they worship them for worthy men that were sometime, as Hercules and others, who did many marvels when they lived; for they say they know well that they are not that God which created all things, but that they are in estimation with God for the marvels they did, and therefore they worship them. And

so say they of the Sun, for it changeth oft-times, and giveth sometime great heat for to nourish all things on Earth: and because it is so great profit, they know well that it is not God, but it is in Gods favour, and he loveth it more than any other thing, and for this cause they worship it.

Also they have their reasons for other Planets, and for fire also, for it is profitable and needfull. And of Idols they say that the Ore is the holiest that they may finde on Earth, and more profitable then any other: for he doth much good, and none ill, and they know well that it may not be without the speciall grace of God, and therefore they make their God the one halfe like an Ox, and the other halfe like a Man, for man is the fairest and chiefest creature in the world. And they do worship to Serpents and other beasts that they first meet in the morning, and namely those beasts that have good meeting, after whom they speed well all the day after, the which they have proved of long time, and therefore they say that this meeting commeth of Gods grace, and therefore they doe make Images like unto these things, that they might worship them before they met any thing else.

And

And there are ſome of them that ſay ſome Beaſts are better for to méet then others; for Hares, Swine, and other Beaſts are ill to méet firſt, as they ſay. In this Iſle of Lana are many wild Beaſts, and Rats in that Countrey are as great as Hounds here, and they take them with Paſtiſſs, for Cats may not take them. From thence men come to a City that is called Sarchis, and it is a faire and good City, and there dwell many true beléeving Chriſtians, and there be men of Religion. From thence men come to the Land of Lombe, and in that Land groweth Pepper, in a Forreſt that is called Tombar, and it groweth in none other place more in all the Countrey then in that Forreſt, and that Forreſt is fifty dayes Journey; and there by the Land of Lombe is the City of Polomes, and under that City is a Hill that men call Polombe, and thereof taketh the City his name.

And ſo at the foot of the ſame Hill is a right faire and cleare Well, that hath a full good and ſwéet ſavour, and it ſmelleth of all manner ſorts of Spices. And alſo at each hour of the day it changeth his ſavour diverſly, and who ſo drinketh thrice in the day of that Well, he is made whole of all manner of ſickneſſe that hee hath, I have ſometime drunk of that Well, and mée thinketh yet that I fare the better: ſome call it the Well of Youth for they that drink thereof, ſéeme to be young alway and have little ſickneſſe: and they ſay that

this Well comes from Paradise terrestre, because it is of such vertue. In this Land groweth Ginger, and thither come many rich Merchants for Spices. In this Countrey men worship an Ore, for his great simplicity and meekneſſe, and the profit that is in him, for they make an Ore to labour ſix or ſeven years, and then they eat him. And the King of that Land hath evermore an Ore with him, and hee that keepeth him, every day taketh his Fees for the keeping. And alſo every day he gathereth his urine, and his dung into a veſſell of Gold, and beareth it to the Prelate that they call Areth porta papaton, and the Prelate beareth it to the King, and maketh thereupon a great ſtur, and then the King putteth his hand therein, and they call it gaule, and he annoynteth his Front and his Breaſt therewith and they doe it great Worſhip, and ſay hee ſhall bee fulfilled with the vertue of the Ore before ſaid, and that hee is hallowed through vertue of thoſe holy things as they ſay. And when the King hath thus done, then other Lords do it, and after them other men according to their degree, if they may have any of the remnant.

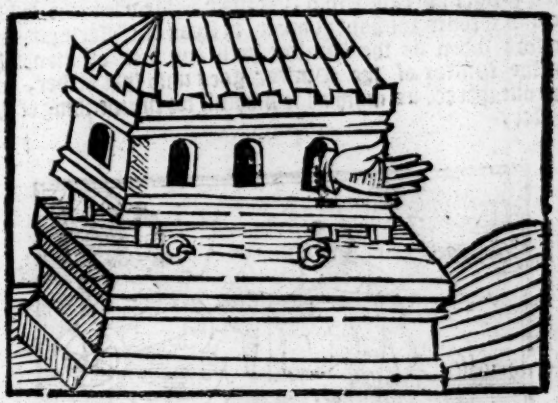
In this Countrey their Idols are halfe Man and halfe Ore, as in the Figure in the ſecond page before is ſhewed, and out of theſe Idols the wicked Spirit ſpeaks unto them, and gives them anſwer of what thing they ask him: and before theſe Idols they many times ſlay their Children, and ſprinkle the blood on the Idols, and ſo make Sacrifice. And if any man die in that Countrey, they burn them in token of Penance, that he ſhould ſuffer no Penance, if he were laid in the Earth, by eating of worms: and if his Wife have no Children, then they burn her with him, and they ſay it is good reaſon, that ſhe keep him company in the other world, as ſhe did in this; but if ſhee have Children ſhee may live with them, if ſhee pleaſe, alſo if hee will. In this Countrey groweth good wine, and women drink wine, and men none, and women ſhave their heads and not men.

CHAP.

CHAP. LIV.

Of the Kingdome of Mabaron.

FRom this Land men goe many a dayes journey to a Countrey called Mabaron, and this is a great Kingdom, therein are many faire Cities and Towns. In this Land lyeth S. Thomas in a fair Tomb, in the City of Calamy, and the Arm and the Hand that he put into our Lords side after his Resurrection, when Christ said unto



him, Noli esse incredulus, sed fidelis, that is to say, Be not of vaine hope, but beléeve: that same hand lyeth yet without the Tombe bare; and with this hand they give their downs in that Countrey, to wit, who saith right, and who doth not; for if any strife be betweén two parties, they writs their names and put them into the hand, and then incontinently the hand casteth away the Bill of them that do wrong, and holdeth the other still that doth right, and therefore men come from far Countreys to have judgement of causes that are in doubt.

In this Church of Saint Thomas is a great Image, that is a Simulacre, and is richly beset with precious Stones and

Pearles; to that Image men come in Pilgrimage from farre Countreys with great devotion, & there come some Pilgrims that beare sharp knives in their hands, and as they goe by the way they slash their thanks and thighes that the blod may come out for the love of that Idoll, and they say that hee is holy that will die for that Idols sake. And there is some that from that time that they goe out of their Houses, at each third pace they knéele, till that they come to this Idoll; and when they come there, they have Incense, or some other thing to offer to the Idoll: And there before that Minster or Temple of this Idoll, is a River full of water, and in that River Pilgrims cast Gold, Silver, Pearles and other pretious Stones without number, in stead of Offerings; and therefore when as the Minster hath any need of mending, then the Master of the Minster goes unto that River, and takes out thereof as much as is needfull for the mending of the Minster.

And yée shall understand that when any great Feasts of that Idoll come, as the dedication of the Temple, or of the shooting of the Idoll, all the Countrey thereabout assemble there together, then they set the Idoll with great reverence in a Chaire richly beset with Gold & Tapestry, and so they carry him with great reverence and worship round about the City, any before

the

the Chaire goeth first in procession, all the Maidens of the Countrey, two and two together, and so after them goe the Pilgrims that are come from farre Countreys, of the which Pilgrims some fall down before the Chaire, and so let all goe over them, in so much that some are slaine, and others have their armes and legs broken: this they do for love of the Idoll, thinking that the more pain they suffer here for their Idoll, the more joy shall they have in the other world. But a man shall finde few Christians that will suffer so much penance for our Lords sake, as they doe for their Idoll. And nigh before the Chaire goe all the Minstrels of the Countrey, which are without number, with great melody.

And when they are come again to the Temple, they set up the Idoll again in his Throne: and for worship of the Idoll two or three are willingly slaine with sharp knives, and the men in that Countrey think they have great worship, if that holy man which is slain be of their kindred: likewise they say, that all those that are there slaine, are holy men and Saints and they are written in their Letany, and when they are thus slaine their friends burn their bodies, and they take the ashes, and those are kept as Reliques, and they say it is an holy thing, and that they feare no danger while they have of those ashes.

CHAP.

CHAP. LV.

Of a great Countrey called Lamory, where the people goe naked: and other things.

FRom this Country two and fifty dayes journey is a Countrey that is cald Lamory, & in that Land is great heat, and it is the Cuſtom there that men and women go all naked, and they ſcorn all them that are clad; for they ſay that God made Adam and Eve all naked, and that men ſhould have no ſhame of that God made: and they believe in the ſame God that made Adam & Eve, and all the World. And there is no women married, but women are all common there, and they refuſe no man. And they ſay that God commanded Adam & Eve, & all that come of them, ſaying, Creſcite & multiplicamini & replete terram: Encreaſe and multiply, and fill the Earth. No man there may ſay this is my Wife, nor no woman may ſay, this is my Husband, and when they have children, they give them to whom they will of them that have medled with them.

Alſo the Land is all common, for every man taketh what hee will; for that one man hath now this yeare, another man hath the next year. And all the goods, as Corn, Beaſts, and all manner of things in that Countrey are common. For there

is

is nothing under lock, and as rich is one man as another: but they have an evill custom in eating of flesh, for they eat mans flesh more gladly then other. Nevertheless, in that Land is abundance of Corn, of Flesh, of Fish, of Gold, of Silver, and of all manner of good. And thither do Merchants bring children

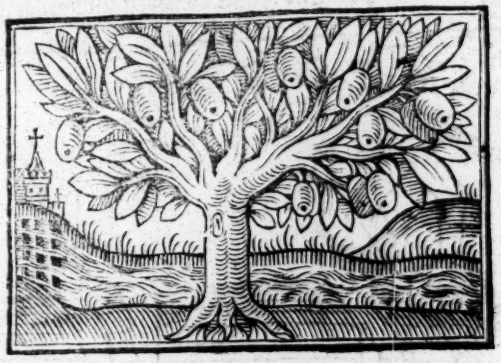
for to sell, and those that are fat they eat, but those that be leane they kæp till they be fat, and then are they eaten. And beside this Isle of Lamory, is another called Dondun, the which is a good Isle; and there both men and women that are of the Nobility are marked in the Visage with a hot Iron, that they may bee known from other, for they think themselves the worthiest of the world, and they have evermore warre with those men that are naked, of whom I spake before. And there are many other Isles and People, of the which it were overmuch for to speak here.

CHAP. LVI.

Of the Countrey and Isle called Java, which is a mighty Land.

AND there is also a great Isle that is called Java, and the King of that Countrey hath under him seven Kings, for he

is a very mighty Prince. In this Ile groweth all manner of Spices more plenteously then in any other place, as Ginger, Cloves, Nutmegs, and other: and ye shall understand that the Nutmeg beareth the Mace. Also in that Ile is great plenty of



all things save wine. The King of this Land hath a rich Pallace and the best that is in the World, for all the Staires of his Hall and Chambers, are made, one of Gold, and another of Silver, and all the Walls are plated with fine Gold, & Silver, and in whole plates are written Stories of Knights, and Battels; and the Flores of the Hall and Chambers are of Gold and Silver, so that no man would believe the great riches that are there, except he had seen it: and the King of this Ile is so mighty, that he hath many times overcome the great Caane of Cathay, which is the mightiest Emperour that is in the World; there is often warre between them, for the great Caane would make him hold his Land Tributary of him.

CHAP. LVII.

Of the Kingdom of Pathen or Salmasse, which is a goodly Land.

And for to goe forth by the Sea, there is an Ile that is called Pathen, and some call it Salmasse, for it is a great King-

kingdome with many fair Cities. In this Land grow Trees that beare Peale, of which men make faire Bread and white, and of good savour, and it seemeth like as it were Wheat. And there bee other Trees which beare venim, against the which is no medicine, but only to take of the leaves of the same Trees and stamp them, and temper them with water, and drink it, or else hee shall die suddenly, for no thing else may help him. And if yee will know how these Trees beare Peale, I shall tell you: men hew with an Hatchet about the rot of the Tree by the Earth, and they pierce it in many places, and then commeth out a Liquor, the which they take into vessels and set it in the Sunne, and dry it, and when it is dry, they carry it unto the Mill to grind, and thereof is faire Peale and white. Also Honey, Wine, and Venim are drawn out of other Trees in the same manner, and they put it into Vessels to keep. In that Ile is a dead Sea, which is a water that hath no bottom, and if any man fall therein hee can never be found: beside that Sea groweth great Canes, and under their Roots men find precious Stones of a great vertue, for he that beareth one of those Stones about him, there may no Iron wound him, nor draw blood of him, and therefore they that have those Stones fight full hardy, for there may no weapon that is of Iron wound him, therefore they that know the manner, make their Weapons without Iron, and so they slay them.

CHAP. LVIII.

Of the Kingdome of Talonach, the King whereof hath many Wives.

ANother Ile there is, that men call Talonach, the same is a great Land, and therein is great plenty of fish, and other goods, as you shall hereafter heare. And the King of that Land hath as many Wives as hee will, a thousand and more, and he never lyeth but once by any one of them: And also in that Land is a great marvell, for all manner of Fishes of the

Sea come thither once a yeare one after another, and they lye neare the Land, sometime on the Land, and so lye three dayes, and men of that Land come thither and take of them what they will, and then goe those Fishes away, and another sort commeth, and lyeth also three dayes, and men take of them: and thus doe all manner of Fishes, till all have beene there, and men have taken what they will. But no man can tell the cause why it is so: But they of that Countrey say, that those Fishes come so thither to doe worship to their King, for they say hee is the worthiest King

of

of all the World, for hee hath so many Wives, and getteth so many Children of them. And that same King hath fourtéen thousand of Elephants or moe which hée tame, and they be kept for his pleasure by the men of that Countrey, so that hee may have them ready at his hand when hee hath any Warre against any King or Prince, and then hee doth put upon their backs Castles and men of Warre, as the use of that Land is, as other Kings and Princes doe thereabout.

CHAP. LIX.

Of the Island called Raso, where men be hanged as soone as they are sick.

AND from this Isle men goe to another Isle cald Raso, & the men of this Isle, when their friends are sick, & that they believe surely that they shall die, they take them and hang them up quick on a Tree, and say it is better that Birds, that are Angels of God, eat them, then Worms of the Earth. From thence men go to an Isle where the men are of an ill kinde, for they nourish Hounds for to strangle men. And when their friends are sick that they think they shall die, then doe those Hounds strangle them, for they will not that they die a kindly death, for then should they suffer too great pain, as they say, and when they are thus dead they eat their flesh for Mention.

CHAP. LX.

Of the Island of Melk, wherein dwelleth evill people.

FRom thence men go by Sea through many Isles unto an Isle called Melk, and there be full ill people, for they have none other delight but for to fight and slay men, for they drink gladly mans blood, which

blood

blood they call good, and hee that can slay most, is of most Fame among them. And if there be two men at strife, and after be made friends, then must they drink either others blood, elfe the accord is of no value. From this Ile men go to another Ile that is cald Traconit where all men are as Beasts.

for they are unreasonable, & they dwell in Caves, for they have not wit to make Houses: these men eat Adders, and speak not

but

but make such noyse as Beasts doe one to another, and they make no force of riches, but of a Stone that is of forty colours, and it is called Tracont, and in that Ile they know not the vertue thereof, but they covet it for the fairnesse.

CHAP. LXI.

Of the Isle named Macumeran, whereas the People heads like Hounds.

From that Ile men goe to another that is called Macumeran, which is a great Ile and a faire, and the men and women of that Countrey have Heads like Hounds; they are reasonable, and worship an Ore for their God; they goe all naked but a little cloth before their Privie Members; they are good men to fight, and they beare a great Target, with which they cover all their body, and a Speare in their hand. And if they take any man in battell, they send him to their King, which is a great Lord, and devout in his Faith; for hee hath about his neck on a Chaine three hundred great Pearls, and as the Papists say their Pater noster, and other prayers; so their King saith every day three hundred prayers to his God, before hee either eat or drink, and hee beareth also about his neck a Ruby Orient, fine and good, that is neare

a

a foot and five fingers long. For when they chuse their King they give to him that Ruby to beare in his hand, and then they leade him riding about the City, and then ever after they are subject to him, and therefore hee beareth that Ruby alway about his neck, for if hee beare not the Ruby, they would no longer hold him for their King. The great Caane of Cathay hath much coveted this Ruby: but he might never have it, neither by warre nor by other means: And this King is a full true and vertuous man, for men may goe safely and surely through his Land, and beare all that they will, for there is no man so hardy to let them. And from thence men goe to an Ile that is called Silo: this Ile is more then an hundred mile about, and therein be many Serpents which are great, with yellow strikes, and they have four feet, with short legs, and great clawes, some bee five fadome of length, and some of eight, and some of ten, and some more, some lesse, and they be called Crocodiles: and there there be also many wilde Beasts and Elephants.

Also in this Ile and in many Iles thereabout, are many wilde Geese with two heads, and there are also in that Countrey wite Lyons, and many other strange beasts, but if I should tell all, it would be too long.

CHAP. LXII

Of a great Iland called Dodyn, there are many men of evill condition.

THen is there another Ile, called Dodyn, and it is a great Ile. In the same Ile are many and divers sorts of men, who have ebill manners, for the Father eateth the Son, and the Son the Father, the Husband his Wife, and the Wife her Husband. And if it so be that the Father be sick, or the Mother, or any Friend, the Son goes soon to the Priest of the Law, & prayeth him that he will ask of the Idoll, if his Father shall die of that sicknesse or not. And then the Priest and the Son kneele down before the Idoll devoutly, an ask him, and he answereth to them, and if he say that he shall live, then they keep him well, and if he say that he shall die, then commeth the Priest with the Son or with the Wife, or any that is a friend unto him that is sick, and they lay their hands over his mouth to stop his breath, and so they slay him, and then they smite all the body into peeces, and prayeth all his friends for to come and eat of him that is dead, and they make a great Feast thereof, and have many Minstrils there, and eat him with great melody.

And

And ſo when they have eaten all the fleſh, then they take the bones & bury them, all ſinging with great mirth, and all thoſe of his friends that were not there at the eating of him have great ſhame & reproof, ſo that they ſhal never more be taken as friends.

And the King of this Ile is a great Lord and mighty, and he hath in many Iles other Kings under him, and in one of theſe Iles are men that have but one eye, and that is in the middeſt

of their front, and they eat their Flesh and Fish all raw. And in another Ile are men that have no Heads, and their eyes are in their shoulders, and their mouth is on their breast. In another Ile are men that have no head nor eyes, and their mouth is in their shoulders. And in another Ile are men that have flat faces without noses, and without eyes, but they have two

small

small round holes in stead of eyes, and they have flat mouthes without lips. And in that Ile are men also that have their faces all flat without eyes, without mouth and without nose, but they have their eyes and their mouth behind on their shoulders.

And in another Ile are foule men, that have their lips about their mouth so great, that when they slæp in the Sunne, they cover all their face with their lips. And in another Ile are little men as Dwarfes, who have no mouth but a little round hole, and through that hole they eat their meat with a Pipe, and they have no tongue, neither doe they speak, but they blow and whistle, and so make signes one to another. And in another Ile are men with eares hanging unto their shoulders. And in another Ile are wilde men with hanging eares, who have fæt like an horse, and they run fast and they take wild beasts, and eat them. And in another Ile are men that go on their hands and fæt like beasts, and are all rough, and will leap upon a Tree like Cats or Apes. And in another Ile are men that goe ever upon their knées marvellously, and have on every fot eight toes. And in another Ile are folk that are both men and women, and have members of both, for to engender with, and when they will, they use one at one time, and another at another time,

and they get Children when they use the members of a man, and they beare Children when they use the members of a woman, many other manner of Folk be in the same Iles thereabout: of whom it were too long to tell all.

CHAP. LXIII.

Of the Kingdom of Mancy which is a large Kingdom.

TO go from this Ile toward the East, after many dayes Journey, a man shall come to a Kingdom called Mancy, and this is in great Inde, and it is the most delectable & plentifull Land in all the World. In this Land dwell Christians and Saracins, for it is a great Land, and therein are two thousand great Cities, and many other Towns. In this Land no man goeth a begging, for there is no poore man, and there men have Beards as it were Cats. In this Ile are fair women, and therefore some men call that Land Albany, for the white Folk: and there is a City that is called Latozim, and it is bigger then Paris: and in that Land are Birds twise greater then they be here, and there is all manner of Victuals good cheap. In this Countrey are white Hens, and they bear no Feathers but Wooll, as sheep do in our

Land

Land, and Women of that Countrey that are Wedded, beare Crownes upon their heads, that they may be knowen by it. In this Countrey they take a Beast that is called a Loyze, and they kæp it to goe into Waters and Rivers, and straight way hæ bringeth forth of the Water great Fishes, and thus they take Fish as much as them nædeth.

From this City men goe many dayes Journey to another City called Callay, which is one of the fairest in the World, for that City is near fifty mile about, and there is in that City above xii. principall gates without. From thence within thræ miles is another great City, and within this City are more then ten thousand Bridges, and upon each Bridge is a strong Tower, where the Kæpers dwell, to kæp it against the great Caane, for it houndeth on his Land: and on each side of the City runneth a great River, and there dwell Christians and other, for it is a good and plenteous Countrey, and there groweth very good Wines. In this City the King of Mancy was wont to dwell, and there dwell yet Religious men. And men goe upon the River till they come to an Abby of Monks a little from the City, and in that Abby is a great Garden, and therein is sundry sorts of Trees of divers Fruits: In that Garden

are

are divers kinds of Beasts, as Baboones, Apes, Marmozets, and other: and when the Convent have eaten, a Monke taketh the remainder and beareth it into the Garden, and ringeth once with a Bell of Silver, which hee holdeth in his hand, and anon come all those Beasts that I speak of, and many more, near two or three thousand, and hee giveth them meat in faire Vessels of Silver, and when they have eaten, hee smiteth the Bell again, and they go away: and the Monk saith that those Beasts are souls of men that are dead, and those Beasts that are fair, are souls of Lords and other rich men, and those that are foul Beasts, are souls of other Commons: and I asked them if it had not been better to give that relefe to poore men, and they said, there is no poore man in that Countrey, but if there were, yet were it more Alms to give it to those souls that suffer there their penance, and may go no farther to get their meat, then to men that have wit, & may travell for their meat. Then men come to a City that is called Chibens, and there was the first Siege of the King of Nancy. In this City are three faire Bridges of Stone as faire as may be made.

CHAP. LXIIII.

Of the Land of Pigme, the people whereof are but three spans long.

When men passe from the City of Chibens, they passe over a great River of fresh water and it is neare foure mile broad, and then men enter into the Land of the great Caane. This River goeth through the Land Pigme, and there men are of little stature, for they are but three spans long, and they are very faire both men and women, though they be little, and they are married when they are halfe a year old, and they live but eight year, for he that liveth eight year is holden very old: these little men are the best workmen of Silk and Cotten, and all manner of things that are in the World: and these men travell not, nor till Land, but they have among them great men, as we are, that travell for them, and have great scorn of those great men, as we would have of Gyants, or of them if they were among us.

CHAP.

CHAP. LXV.

Of the City of Menke, where a great Navie is.

FRom this Land men goe through many Countreys, Cities and Townes, till they come to a City that men call Menke. In that City is a great Navie of Ships, and they are white as Snow, by reason of the colour of the Wood they are made of, and they are made as it were great Houses, with Halls and Chambers, and other easements.

CHAP. LXVI.

Of the Land named Cathay, and of the great riches thereof.

ANd from thence men go upon a River that men call Ceremolan, and this River goeth through Cathay and doth many times harme when it wareth great: Cathay is a fair Countrey and rich, full of Gods and Marchandize: thither come Merchants every year for to fetch Spices and other Marchandizes more commonly then they doe to other Countreys. And yee shall understand that the Merchants that come from Venice, or from Gene, or from other places of Lombardy, or of Italy, they go by Sea and Land eleven Months and more ere they come to Cathay.

CHAP. LXVII.

Of a great City named Cadon, wherein is the great Caanes Pallace and Siege.

IN the Province of Cathay toward the East, is an old City, and beside that City the Tartarians have made another City that men call Cadon, that hath xii. Gates, and between each two Gates is a great mile, so those two Cities the old & the new, is round about xx. miles; in this City is the Palace & Siege of the great Caane; it is a very faire place and great, of which the

Walls about bée two miles, and within that are many faire places, and in the Garden of that Pallace is a very great Hill, on the which is another Pallace, and it is the fairest that may bée found in any place, and all about the Hill are many Trées bearing divers fruits, and about this Hill is a great Ditch, and there neer are many Rivers on each side, and in those are many wild Fowles that bée may take and not go out of the Pallace. Within the Hall of that Pallace are thirteen Pillars of Gold, and all the Walls are covered with rich Skins of Beasts that men call Panthers.

Those are faire Beasts and well smelling, and by the smell of those Skins, no evill smell may come to the Pallace: those Skins are as red as blood, and they shine so against the Sun that a man can scarcely behold them, and those Skins are esteemed there as much as Gold. In the midst of the Pallace is a place made that they call, the Mountor for the great Caane: that is well deckt with great and precious Stones hanging about, and at the foure corners of the Mountor are foure Nedders of Gold, and under that Mountor and about are Conduits of Beverage that they drink in the Emperors Court. And the Hall of that Pallace is richly deckt and well: and first at the upper end of the Hall is the Throne of the Emperour very high, where he sitteth at meat, at a Table that is well bordered with Gold, and that Border is full of precious Stones and and great Pearles, and the greeces on which hee goeth up, are of divers precious Stones bordered with Gold.

At the left side of his Throne is the Seat of his Wife, a degrée lower then he sitteth, and that is of Jasper, bordred with Gold, and the Seat of his second Wife is a degrée lower then the first, and that is also of good Jasper, bordred with Gold; and the Seat of the third Wife, is a degrée lower then the second, for allway bee hath three Wives with him wheresoever hee is; besides these Wives, on the same side sitteth other Ladies of his kin, each one lower then other, as they are of degrée; and all those that are married, have a counterfeit of a mans foot upon their heads neare a Cubit long, all made with precious Stones, and about they are made with shining Feathers of Pecocks or such other, in token that they are in subjection of man, and under mans feet; and they that are not Wedded have none such. And on the right side of the Emperor

sitteth

ſitteth firſt his Son, the which ſhall bee Emperour after him, and he ſitteth alſo a degree lower then the Emperour, in ſuch manner of Seats as the Emperour ſitteth, and by him ſitteth other Lords of his kinne, each one lower then other, as they are of degree. And the Emperour hath his Table by himſelfe alone, that is made of Gold and pretious Stones, or of white chrystall, or yellow, bordred with gold, and each one of his Wiues hath a Table by her ſelfe.

And under the Emperours Table ſitteth four Clarks at his ſæt, that write all that the Emperour ſaith, be it good or ill. And at great Feaſts, about the Emperours Table, & all other Tables in the Hall is a Vine made of Gold, that goeth all about the Hall, and it hath many branches of Grapes, like to Grapes of the Vine; ſome are white, ſome are yellow, ſome red, ſome green, and ſome black: all the red are of Rubies, of Creames, or Allobance, the white are of Chrystall or Byzall, the yellow are of Topaces, the green of Emeralds, and Chryſolites, and the black are of Onicks and Gerands; and this Vine is made thus of pretious Stones ſo properly, that it ſeemeth that it were a Vine growing. And before the Board of the Emperour ſtandeth great Lords, and no man is ſo hardy to ſpeak unto him, except it be Muſitians to ſolace the Emperour. And all the Veſſels that are ſerved in his Hall or Chambers, are of pretious Stones, & ſpecially at the Tables where great Lords eat, that is to ſay of Jaſper, Chrystall, Amathiſt, or fine Gold, and the Cups are of Emeralds, Saphirs, Topaces, and other: of any manner of Stones and Silver have they no Veſſels, for they eſteem but little of Silver to make Veſſels of, but they make of Silver, Grices, Pillars, & Pavements of Halls and Chambers. And yee ſhall underſtand that my Fellow and I were in Wages with him ſixteen Months againſt the King of Manchy, upon whom he made Warre; and the cauſe was, wee had ſo great deſire to ſee the Nobility of his Court, if it were ſuch as we heard ſpeak of; and truly we found it more rich, and of greater Royalty then ever we heard ſpeak of, and we ſhould never have believed it, had we not ſeen it: but yee ſhall underſtand the uſe of our eating and drinking is more ciuill among us then in thoſe Countreys, for all the Commons ſeat upon Skins of Beaſts on their knees, and eat the Fleſh of all manner of Beaſts, and when they have all eat, they wipe their

hands on their Skirts: and they eat but once in the day, and eat but little bread, but the manner of the Lords is full noble.

CHAP. LXVIII.

Wherefore the Emperour of Cathay is called the great Caane.

AND yée shall understand why he is cald the great Caane: yée know that all the World was destroyed with Noes Flood, but Noe, his Wife and Childzen. Noe had thzée Sons, Sem, Cham, and Japhet. Cham, when he saw his Fathers Pzivities naked when he slept, he scozned it, and therefoze he was Cursed, and Japhet covered it. These thzée Bzethzen had all Land. Then Cham took the best part Eastward, that is cald Asia. Sem took Affrick, and Japhet took Europe. Cham was the mightiest and richest of his Bzethzen, and of him are came the Panim Folk, and divers manner of men of those Ides, some headlesse, & other men disfigured: for this Cam the Emperour, they called him Cham and Lord of all. But yée shall understand that the Emperour of Cathay is cald Caane, and not Cham, and for this cause: It is not long ago that all Tartary was in subjection & thzall to other Nations about, & they were made Heardsmen to kæp Beasts, and among them were viii. Linages oz Kings, the first was called Tartary, that is the best, the second Linage is cald Tamahot, the third Furace, the fourth Talaire, the fifth Semoth, the sixth Menchy, & the seventh Sobeth. These are all holden of the great Caane of Cathay. Now it befell that the first Linage was an old man, and hee was not rich, and men called him Chanius. This man lay and slept on a night in his Bed, and there came to him a Knight all white, sitting upon a white Horse, & said to him, Caane, sleepest thou: God that is Almighty sent me to thée, and it is his will that thou say to the viii. Linages, that thou shalt be their Emperor, for you shall Conquer all the Land about you, and they shall be in your subjection, as you have bæn in theirs; and when the morrow came he rose up and told it to the viii. Linages, and they scorned him, and said he was a fol: and the next night the same Knight came to the viii. Linages, and bade them in Gods behalfe

behalfe to make Chanius their Emperour, and they should bee out of all subjection. And on the morrow they chose Chanius to be Emperour, and did him all Worship that they might doe, and called him Caane as the white Knight called him, and they said they would do as he bade them. Then he made many Statutes and Laws, the which they called Jsakan. The first Statute was, that they should be obedient to God Almighty, and believe that hee would deliver them out of thraldom, and that they should call on him in all their Works. Another Statute was, that all men that might bear Arms should be numbred, and to each ten should be a Master, and to a hundred a Master, and to a thousand a Master. Then hee commanded to all the greatest and principalest of the vii. Linages that they should forsake all that they had in Heritage or Lordship, and that they should hold them apay'd of that he would give them of his Grace, and they did so. And also hee bade them that each man should bring his eldest Son before him, and slay his own Son with his own hands, and smite off his head, and presently they did his bidding. And when hee saw they made no letting of that hee bade them, then hee bade them follow his Banner, and then hee put in subjection all the Land about him.

CHAP. LXIX.

How the great Caane was hid under a Tree, and so escaped his Enemies, because of a Bird.

AND it befell on a day, that the Caane rode with a few men to see the Land that hee had won, and hee met with a great multitude of his Enemies, and there hee was cast down off his Horse, and his Horse slaine, and when his men saw him at the Earth, they thought he had been dead, and fled, and the Enemies followed after: and when hee saw his Enemies were farre, he hid him in a Bush, for the Wood was thick there, and when they were come again from the Chase, they went to seek among the Wood if any were hid there, and they found many, and as they came to the place where hee was, they saw a Bird sit on a Tree, the which Bird men call an

Owle,

Owle, and then said they, that there was no man, for the Bird sate there, and so went they away, and thus was the great Caane saved from death, and so hee went away on a night to his own men, which were glad of his comming: and from that time unto this day men of that Countrey have that Bird in great reverence, and for that cause they worship that Bird above all other Birds of the World.

And incontinent hee assembled all his men and rode upon his Enemies, and destroyed them, and when he had wonne all the Lands that were about him, he held them in subjection: And when the Caane had led all the Lords to Mount Belyan, the white Knight came to him in a Vision againe, and said unto him, Caane, the will of God is that thou passe the Mount Belyan, and thou shalt winne many Lands, and because thou shalt finde no passage, go thou to the Mount Belyan, that is upon the Sea side, and knæle nine times thereon against the East in Worship of God, and hee shall shew thee a way how thou shalt passe; and the Caane did so, and anon the Sea that touched the Hill, withdrew it selfe and shewed him a faire Way of nine foot broad betwéen the Hill and the Sea, and so hee passed right well with all his men, and then hee wan the Land of Cathay, that is the best Land and the greatest of all the World: and for those nine knælings, and the nine foot of Way, the Caane and the men of Tartary have the number of Nine in great Worship.

CHAP. LXX.

Of the great Caane's Letters, and the writing about his Seale.

ANd when hee had wonne the Land of Cathay, hee died, and then raigned after Cythoco the eldest Sonne of Caane, and his other Brothers went to winne them Lands in other Countreys, and they wonne the Land of Russie, and of Ruste, and they call themselves Caanes; but hee of Cathay is the greatest Lord of the World, and so he calls himselfe in his Letters, and saith thus,

Caane

Caane filius Dei excelsi, universam terram colentium summus Imperator & Dominus Dominantium. That is to say, Caane Gods Sonne, Emperour of all those that till the Land, and Lord of Lords. And the writing about his Great Seale is, Deus in Cœlo, & Caane super terram ejus fortitudo, omnium hominum Imperatoris sigillum. That is to say, God in Heaven, Caane upon Earth the strength, the Seale of the Emperour of all men. And the writing about his Priste Seale is, Dei fortitudo omnium hominum Imperatoris sigillum: That is, the strength of God, the Seale of the Emperour of all men. Although it be so that they be not Christians, yet the Emperour and the Tartarians beleeve God Almighty.

CHAP. LXXI.

Of the Governance of the Country of the great Caane.

NOw have I told you why hee is called the great Caane: Now shall I tell you of the governing of his Court when they make great Feasts, and hee keepeth foure principall Feasts in the yeare; the first is of his Birth: the second when he was carryed to the Temple to bee Circumcised: the third is of his Idols, when they begin to speak: and the fourth, when the Idoll beginneth first to doe Miracles, and at those times he hath men well Arrayed by thousands and by hundreds, and each one knowes what he shall do. For there is first ordained foure thousand rich Barons and mighty, for to ordaine the Feast, and to serve the Emperour; and all these Barons have Crownes of Gold well decked with precious Stones and Pearles, and they are clad in Cloth of Gold and Camathes, as richly as they may be made, and they may well have such Cloathes, for they are there of lesse price then woollen Cloth is here. And those foure thousand Barons are parted into foure parts, and each Company is clad in divers colours very richly, and when the first thousand is passed, and hath served themselves, then come the second thousand, and then

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the third thousand, and then the fourth: and none of them speaketh a word. And on the one side of the Emperours Table sitteth many Philosophers of many Sciences, some of Astronomy, Negromancy, Geometry, Pyromancy, and many other Sciences, and some have before them Astrolabes of Gold or precious Stones, full of Sand or of Coals burning; some have Horologies well dight and richly, and many other Instruments after their Sciences; and at a certain hour when they see time, they say to men that stand before them, make peace, and then say those men with a loud voyce to all the Hall, now be still awhile, and then sayth one of the Philosophers, each man make reverence and incline to the Emperour, that is Gods Sonne, and Lord of the World, for now is time and houre; and then all men bow to him and knéele on the Earth, and then the Philosopher biddeth them rise up againe: and at another houre, another Philosopher biddeth them put their finger in their Eares, and they doe so: and at another houre another Philosopher biddeth that all men shall lay their hands on their Heads, and they doe so, and then he biddeth them take them away, and they doe so, and thus from hour to hour they bid divers things; and I asked privily what it should mean, and one of the Masters said, that the bowing and the knéeling on the Earth at that time, hath this token, that all those men that knéeled so, shall evermore be true to the Emperour, that for no gift nor threatning they shall never be Traytours nor false to him; and the putting of the finger in the eare hath this token, that none of those shall hear any ill spoken of the Emperour, or his Counsell. And yée shall understand that men bring nothing, as clothes, bread, drink, nor no such things to the Emperour but at certaine houres that the Philosophers tell; and if any man raise Warre against the Emperour in what Countrey soever it be, these Philosophers know it sone, and tell the Emperour, or his Counsell, and hee sendeth men thither, for he hath many men. Also hee hath many men that kéep Birds, as Gerfaukens, Sparhauks, Faukens, Gentils, Lavers, Sacres, Popinjayes that can speak, and many other: he hath ten thousand Elephants, Baboones, Marmozets and other, and he hath ever about him many Physitians, more then two hundred that are Christian men, and Sarasins, but yet he trusteth more in Christian men then in Sarasins

ralins. And there is in that Countrey many Saralins that are converted to the Faith, through the preaching of good Christian men that dwell there, and there are many that will not be known they are Christians.

CHAP. LXXII.

Of the great Riches of the Emperour, of his dispending.

THis Emperour is a great Lord, hee may dispend what hee will without number, because hee spendeth neither Silver nor Gold, and maketh no Money but of Lether or Skins, and this same Money goeth through all his Land, and of the Silver and Gold builded he his Pallace: and he hath in his Chamber a Pillar of Gold, in the which is a Ruby, and a Carbuncle of a foot long, the which lighteth all his Chamber by night, and yee hath many other precious Stones and Rubies, but this is the richest.

This Emperour dwelleth in the Summer toward the North, in a City that men call Saydus, and there it is very Cold, and in the Winter hee dwelleth in a City that men call Camalach, and there it is very hot: but for the most part he is at Cadon, that is not farre thence:

CHAP. LXXIII.

Of the Ordinance of the Lords of the Emperour, when he rideth from one Countrey to another to Warre.

AND when the great Caane doth ride from one Countrey to another, they ordaine foure Hosts of People, of which the first goeth before a dayes Journey, and that Host lyeth at Even where the Emperour shall lie on the morrow, and there is plenty of Victuals. And another Host commeth at the right side of him, and another at the left side, and in each Host is many men, and then commeth the fourth Host behinde him a Bow draught, and there is more men in that, then in any of the other. And yée shall understand

that the Emperour rideth on no Horse: but when hée will go to any secret place with a small Traine, where hee will not be knowne, then hee rideth in a Charlot with four Wheels, and thereupon is a Chamber, made of a Tree that men call Lignum Aloes, that commeth out of Paradise terrestre, and that Chamber is covered with Plates of fine Gold, and precious Stones and Pearles, and foure Elephants, and four Oxen all white goe therein, and five or six great Lords ride about him, so that none other man may come nigh him, except the Emperour call any, and in the same manner with a Charlot and such Traine rideth the Empresse by another side, and the Emperours eldest Son in that same Array, and they have so many people that it is a great marvell for to see.

CHAP. LXXIV.

How the Empire of the great *Caane* is divided into twelve Provinces, and how that they doe cast Incense in the fire, where the great *Caane* passeth through the Cities and Townes, in worship of the Emperour.

THE Land of the great Caane is divided into twelve Provinces, and every Province hath more then two thousand Cities and Townes. And when the Emperour rideth through the Country, as hee passeth through Cities, and Townes, each man maketh a fire before his House, and casteth therein Incense and other things that give good smell to the Emperour. And if any men of Religion that are Christian men dwell near where the Emperour commeth, they méet him with Procession, with Crosse and holy Water, and they sing Veni creator Spiritus, with a loud voyce, and when hee séeth them comming hee commandeth the Lords to ride neare to them to make way that the Religious men may come to him, and when hée séeth the Crosse, he doth off his Hat that is made of precious Stones, and great Pearles, and that Hat is so rich that it is marvell to tell, and then hée enclineth to the Crosse, and the Prelate of the Religious men saith Masses before him, and giveth him the blessing with the Crosse, and hee enclineth to the blessing full deboun-

voutly, and then the Prelate giveth him some fruit, to the number of nine Peares or Apples or other Fruit in a Platter of Gold, and then the Emperour taketh one thereof, and the other hee giveth to his Lords: for the manner is such there, that no strange man may come before the Emperour, but he gives him somewhat, after the old Law, that saith, Non accedit conspectu meo inanis, that is to say: no man comes into my sight empty. And then the Emperour biddeth those Religious men that they go forth, so that men of his Hoast destle them not, and those Religious men that dwell where the Empresse or the Emperours Son commeth, they doe in the same manner.

CHAP. LXXV.

How the *Caane* is the mightest Lord of all the World.

This great Caane is the mightiest Lord of the World, for Prester Iohn is not so great a Lord as he, nor the Souldan of Babylon, nor the Emperour of Persia. In this Land a man hath an hundred Wives, some forty, and some more, some lesse, and they take of their kinne to Wives all save their Sisters, their Mothers and Daughters, and they also take their Step-mother, if their Father be dead; and men and women have all one manner of Cloathing, so that they may not bée knwn, but the women that are marryed beare a token on their Heads, and they dwell not with their Husbands, but hee may lie by any as hée will. They have plenty of all manner of Beasts, save Swine, for they will kéep none, and they believe in God that made all things, and yet have they Idols of Gold and Silver, and to those Idols they offer their first milk of Beasts.

CHAP. LXXVI.

Yet of other manners of this Countrey.

The Emperour, the great Caane, hath thrée Wives, and the principall wife was Prester Iohns Daughter. And the people of this Countrey begin to do all their things in the new

Mone, and they worship much the Sunne, and the Mone: those men ride commonly without Spurres, and they hold it a great sinne to break one bone with another, and to spill Milk on the ground, or any other liquor that men may drink: and the most fault that they may doe, is to Pisse in the Houses where they dwell, and hee that Pisseth in his House shall bee slaine, and of that sinne they Shrive them to their Priests, and for their Penance they give Silver, and the place where they have Pissed shall be hallowed, or else may no man come there. And when they have done their Penance, they shall passe through a Fire or two, to make them cleane of their sinnes. When they have eaten they wipe their hands upon their Skirts, for they have no Table Cloathes, except it bee very great Lords, and when they have all eaten, they put their Dishes or Platters, not washed, into the Pot or Cauldron with the Flesh that is left when they have eaten, untill they will eat another time: and rich men drink Milk of Mares, Asses or other Beasts, and other Beverage, that is made of Milk and Water together, for they have neither Beere nor Wine. And when they goe to Warre they Warre full wisely, and each man of them beareth two or three Bowes, and many Arrowes, and a great Hatchet: Gentlemen have that Swords and hee that fleeth in Battell they slay him, and they are ever in purpose to bring all the Land in subjection to them, for they say, it is Prophesied that they shall overcome by shot of Archers, and that they shall turn men to their Law, but they wot not what men they shall bee: and it is great perill to pursue the Tartarians when they flie, for they will shoot behinde and slay men as well as before: and they have small eyes as little Birds, and they are commonly false, for they hold not their Promise. And when a man shall die among them, they strike a Speare in the Earth beside him, and when he draweth to the death, they goe out of the House till hee bee dead, then they put him into the Earth in the Field.

CHAP

CHAP. LXXVII.

How the Emperour is brought unto his Grave when he is dead.

AND when the Emperour is dead, they set him into a Cart, in the midst of his Host, and then set before him a Table covered with a Cloth, thereupon they set flesh and other meat, and a Cup full of Mares Milk, and they set a Mare with a Colt by him, and a Horse saddled and bridled, and they lay upon the Horse, Gold and Silver, and all about him they make a great Pit, and with all the things they put him therein, as the Tent, Horse, Gold, and Silver, and all that is about him, and they say, when he commeth into another World hee shall not be without an House, nor Horse, nor Silver, nor Gold, and the Mare shall give him Milk, and bring forth more Horses till hee bee well stored in another World: and one of his Chamberlaines or Servants is put with him in the Earth, for to doe him service in the other World, for they believe that when hee is dead hee shall goe to another World, and be a greater Lord there then here: and when hee is laid in the Earth, no man may be so hardy for to speak of him before his friends.

CHAP. LXXVIII.

When the Emperour is dead, how they chuse and make another.

AND when the Emperour is dead, seven of the Kindred gather them together, and they touch his Sonne or the next of his blood, and they say thus, wee will, and we ordaine, and we pray thee, that thou wilt be our Lord and Emperour, and he enquireth of them and saith, if yee will that I Raigne, over you, then must you doe all that I bid you doe. And if I bid that any shall be slaine, hee shall be slaine: and they answer all with one voyce, all that yee bid shall bee done. Then sayes the Emperour, from henceforth my word shall cut as

my Sword: and then they set him in a Chair and Crown him, and then all the good Towns thereabout send to him Presents, so much that hee shall have more then an hundred Camels loden with Gold and Silver, beside other Jewels that he shall have of Lords, as precious Stones and Gold without number, and Horses, and rich Cloaths of Camaca and Tartus, and such other.

CHAP. LXXIX.

What Countreys and Kingdoms lie next to the Land of Cathay, and the fronts thereof.

This Land of Cathay is in Asia the deep, and this same Land reacheth toward the West upon the Kingdom of Sercie, the which pertained sometime to one of the three Kings that went to seek our Lord in Bethlem, and all those that come of this Linne are Christian men. These men of Tartary drink no Wine. In the Land of Corosayn, that is, at the North side of Cathay, is very great plenty of goods, but no wine, the which hath at the East side a great Wilderneſſe that lasteth more then an hundred dayes Journey, and the best City of that Land is called Corosayn: and after the name of that City is the Land called, and men of this Land are good Warriours, and hardy, and thereby is the Kingdome of Comayne, this is the most and the greatest Kingdome of the World, but it is not all inhabited: for in one place of the Land is so great cold, that no man may dwell there for cold: and in another place is so great heat, that no man may dwell there: and there are so many Faiths that a man cannot tell on what side hee may turn him: and in this Land are few Trees bearing Fruit. In this Land men lie in Tents, and they burn dung of Beasts for lack of Wood. This Land descendeth toward Prusy and Rusy, and through this Land runneth the River Echel, that is one of the greatest Rivers of the World, and it is Frozen so hard every year that men fight thereupon in great Battels on Horse, and sometimes more then a hundred thousand at once. And a little from that River is the great Ocean, that they

they call Maure, and betwéen this Maure and Aspy, is a very straight Passage, to go toward Inde, and therefore King Alexander did make there a City that men call Alexandry, for to kéep that Passage, so that no man may passe unlesse hée have leave: and now is that City called Port de Fear, and the principall City of Comaine, is called Sarachis, that is one of the thrée wayes to goe to Inde, but through this way may not men goe unlesse it be in Winter, and this Passage is called Berbent. And another way is to goe from the Land of Turkescon through Persia, in this way are many dayes Journey in Wildernesse. And the third way is that that commeth from Cosmane, and goeth through the great City, and through the Kingdom of Abachare. And yée shall understand that all these Kingdoms, and Lorships unto Persia, are holden of the great Caane, and many other, and therefore he is a great Lord of men and of Land.

CHAP. LXXX.

Of other wayes comming from Cathay toward the Greek Sea, and of the Emperour of Persia.

NOw that I have shewed you the Lands toward the North, to come from the Lands of Cathay to the Lands of Prusy and Russy, where Christian men dwell. Now shall I shew unto you of others Lands and Kingdomes, in comming down from Cathay to the Greek Sea, where Christian men dwell: and for as much as next the great Caane of Cathay, the Emperour of Persia is the greatest Lord, therefore I shall speak of him: and yée shall understand that bee hath two Kingdoms, the one beginneth Eastward, and it is the Kingdome of Turkescon, and it lasteth Westward to the Sea of Caspy, and Southward to the Land of Inde. This Land is great and plaine, and well manned with good Cities, but two most principall, the which are called Bacirida, and Sormagaunt. The other is the Kingdam of Persia, and lasteth from the River of Pison unto great Armony, and Northward unto the Sea of Caspy, and Southwards to the

Land

Land of Inde, and this is a full plenteous Countrey, and a good: In this Land are three principall Cities, Mallabor, Daphen, and Hermelle.

CHAP. LXXXI.

Of the Land of Armony, which is a good Land, and of the Land of Middy.

Then is the Land of Armony, in the which was sometimes three Kingdoms, that is a good Land and plentious, and it beginneth at Persia, and lasteth Westward to Turky in length, and in breadth lasteth from the City of Alexander (that now is called Port de Fear) unto the Land of Middy. In this Armony are many faire Cities but Canilly is most of name. Then is the Land of Middy, and it is very long and not broad, and beginneth Eastward to the Land of Persia, and Inde the lesse, and lasteth Westward to the Kingdom of Chalde, and Northward to little Armony: in this Middy are many great Hils and little Plaines, and there dwell Saralins and other manner of men, that men call Cordines and Kermen.

CHAP. LXXXII.

Of the Kingdome of Georgy and Abcan, and many marvels.

Then next is the Kingdom of Georgy that beginneth Eastward at a great Hill, that men call Abior: this Land lasteth from Turky to the great Sea, and to the Land of Middy, and to great Armony, and in this Land are two Kingdomes, one of Abcan, and another of Georgy, but he of Georgy is in subjection to the great Caane, but he of Abcan hath a strong Countrey, and defendeth him well against his Enemies: & in this Land of Abcan is a great marvell, for there is a Countrey in this Land that is near three dayes journey in length, and is called Hampton, & that Countrey is all covered with darknesse, so that it hath no light, that no man may see there, and no man dare go into that Countrey

for

for darknesse. And nevertheless men of that Countrey thereby say that they may sometime heare therein fue voyce of men and Horses crying, and Cocks crow, and they know well that men dwell there, but they know not what manner of men: and they say this darknesse came through the work of God, that bee did for Christian men there. For there was a wicked Emperour that was of Ooy, and was called Saures, and he pursued sometime the Christian men to destroy them, and did make them do sacrifice to his false gods, for in that Countrey dwelled many Christian men, the which left all their Gods and Cattell, and Riches, and went to Grèece, and when they were all in a great Plain that is called Mecon, the Emperour and his men came to slay the Christian men, and then the Christian men kneeled down and prayed to God, and anone came a thick Cloud and covered the Emperour and all his Beasts, so that he might not goe away, and so they dwelt in darknesse, and they never came out after: and the Christian men went forward as they would, and therefore they say thus, A Domino factum est istud & est mirabile in oculis nostris: that is to say, of our Lord is this done, and it is marvellous in our eyes. Out of this Land commeth a River whereby men may see by good tokens that men dwell therein.

CHAP. LXXXIII.

Of the Land of Turkey, and divers other Countreys, and of the Land of Mesopotamia.

THen next is the Land of Turkey, that reacheth to great Armony, and therein are many Countreys, as Caperdoce, Saure, Bryke, Quecion, Patan, and Geneth: in each one of these Countreys are many good Cities, and it is a Plaine Land, with few Hills and Rivers. And then is the Kingdome of Mesopotamy, that beginneth Westward at the River of Tygre, at a City that men call Mosell, and it lasteth Westward to the River of Euphrate, to a City that men call Rochaim, and Westward from high Armony, unto the Wil-

dernelle of Inde the lelle: and it is a good Land and plaine, but there is few Rivers, and there is but two Hils in that Land, the one is called Simar, and the other Lilon, and it reacheth unto the Land of Chalde.

CHAP. LXXXIII

Of divers Countreys, Kingdoms and Iles, and marvels beyond the Land of Cathay.

NOw have I said and spoken of many things on this side of the great Kingdom of Cathay, of whom many are obeissant to the great Caane. Now I shall tell of some Lands, Countreys and Iles that are beyond the Land of Cathay. Who so goeth from Cathay to Inde the high and the low, he shall goe through a Kingdome that men call Caditten, and it is a great Land, there groweth a manner of Fruit as it were Gourds, and when it is ripe men cut it asunder, and they finde therein a Beast as it were of flesh, bone and bloud, as it were a little Lamb, without woll, and men eat the Beast and fruit also, and sure it seemeth very strange. Nevertheless, I said to them, that I held that for no marvell, for I said that in my Countrey are Trées that bear fruit that become Birds flying, and they are good to eat, and that that falleth on the Water liveth, and that that falleth on the Earth dieth, and they marvelled much thereat. In this Land and many other thereabout, are Trées that beare Cloves, and Nutmegs, and Mase, and many other Spices, and there be Vines that beare so great Grapes that a strong man shall have enough to beare a Cluster of Grapes. In that same Land are the Hils of Caspy that men call Caber, and enclosed within those Hils are the Jewes of the x. kindes, that men call Gog and Magog, and they may come out on no side. There were enclosed xxii. Kings, with their Folk, that dwelled betweene the Hils of Syche: and King Alexander chased them thither among those Hils, for hee trusted to have enclosed them there, through the working men, but hee might not, and when he saw he might not, hee prayed to God that he would

would fulfill that which dee had begun: God heard his Prayer and enclosed the Hils all about them but at the one side, and there is the Sea of Caspy. Here some men might ask if there be a Sea on one side, why goe they not out there: thereto answere I, that although it be called a Sea, it is not a Sea, but a Pole standing among Hils, and it is the greatest Pole of all the World, and though they go over that Pole yet they wot not where to arrive, for they can speak no speech but their own. And ye shall understand that these Iewes which dwell among the Hils have no Law among them, and yet they pay Tribute for their Land to the Kings of Armeny: and sometime it is so that some of those Iewes goe over the Hils, but many may not passe there together for the Hils are so great and high. Nevertheless, men say in that Countrey thereby that in the time of Antichrist they shall doe much harme to Christian men, and therefore all the Iewes that dwell in divers parts of the World learn for to speak Hebrew, for they hope that these Iewes that dwell among the Hils aforesaid shall come out of the Hils, and speak all Hebrew, and nothing else,

and then shall these Jewes speak Hebrew to them, and lead them into Christendome for to destroy Christian men. For these Jewes say they know, by their Prophesies, that those Jewes that are among those Hils of Caspy, shall come out, and Christian men shall bee in their subjection, as they bee under Christian men now. And if yée will know how they shall finde the Passage out, as I have understood, I shall tell you. In the time of Antichrist, a Fox shall make his Denne in the same place where King Alexander did make the Gates, and hee shall digge in the Earth so long till hee pierce it through and come among the Jewes, and when they sée the Fox they shall have great marvell of him, for they never saw such a beast, but other beasts they have among them many: and they shall chase this Fox and pursue him untill that hee be fled againe into his hole that hée came from, and then shall they dig after him untill they come to the Gates that Alexander did make of great stones well laid with Morter, then shall they break those Gates, and they shall finde the way forth.

CHAP. LXXXV.

Of the Land of Bractrie, and of many Griffons, and other Beasts.

From this Land men shall goe unto the Land of Bactrie, where are many wicked men and cruell: in that Land are Trées that beare Woll, as it were Shéep, of which they make Cloth. In this Land are Potaines that dwell sometime on Land, and sometime on Water, and are halfe a man and halfe a Horse, and they féed on men when they may get them. In this Land are many Gryffons more then in other places, and some say they have the body before as an Eagle, and behinde as a Lyon, and it is truth, for they bée made so: but the Gryffon hath a body greater then eight Lyons, and stronger then an hundred Eagles, for certainly hée will beare to his Nest flying a Horse and a man upon his back, or two Oxen yoaked together as they go to Plough, for he hath

hath long nales on his fete, as great as it were hornes of Oxen, and of those they make Cups there to drink with, and of his Ribs they make bowes to shoot with.

CHAP. LXXXVI.

Of the way to goe to *Prester Iohns* Land, which is Emperour of Inde.

FRom this Land of Bactrie men goe in many dayes Journey to the Land of Prester Iohn, that is a great Emperour of Inde, and men call his Land the Ile of Pantroye. This Emperour Prester Iohn holdeth a great Land, and many good Cities and good Townes. In this Kingdome are many great Iles and large, for the Land of Inde is parted into Iles, because of great Rivers that come out of Paradise: and also in the Sea are many great Iles. The best City that is in the Ile of Pantroye is called Nile, that is a noble City and a rich. Prester Iohn hath under him many Kings, and divers Lords, and his Land is good and rich, but not so rich as the Land of the great Caane, for Merchants come not so much thither as they doe into the Land of the great Caane, for it is too long a Journey. And also they finde in that Ile of Cathay all things that they have need of, as Spicery, Cloth of Gold, and other Riches: and although they might have better cheap in the Land of Prester Iohn, then in the Land of Cathay, and more fine, nevertheless they will not goe thither by reason of the length of the Journey, and great perils on Sea: for there are many places in the Sea where are many Rocks of a Stone that is called Adamant, the which of his own kinde draweth to him all manner of Iron, and therefore there may no Ships that have Iron Nayles passe, but it draweth them to it, and therefore they dare not go into that Countrey with Ships, for fear of the Adamant: I went once into that Sea, and saw as it had been a great Ile of Trées, Rocks and branches growing, and the Shipmen told me that those were great Ships that above there through the vertue of the Adamants: and of things that were in the Ships, whereof those Trées sprung and waxed, and such Rocks are there many in divers places of that Sea, and therefore dare there no

shipmen passe that way. And another thing also is, that they feare the long way, and therefore they goe most to Cathay, and that is nearer unto them. And yet it is not so neare, but that from Venice or Gene by Sea to Cathay is xi. or xii. Moneths Journey. The Land of Prestor Iohn is long, and Merchants passe thither through the Land of Persia, and come into a City that men call Hermes, for a Philosopher that was called Hermes founded it, and then passe an arm of the Sea, and come to another City that men call Saboth, and there finde they all Merchandises, and Popinjayes as great plenty as Larks in our Countrey. In this Countrey is little Wheat or Barley, & therefore they eat Rice, Milk, and Cheese, and other Fruits. This Emperour Prester Iohn, Weddeth commonly the Daughter of the great Caane, and the great Caane his Daughter. In the Land of Prester Iohn is many strange things, and many precious Stones so great and so large that they make of them Vessels, Platters, and Cups, and many other things, of which it were too long to tell, but somewhat of his Law and of his Faith I shall tell you.

CHAP. LXXXVII.

Of the Faith and Beliefe of *Prester Iohn*, but he hath not all the full Beliefe as we have.

THis Emperour, Prester Iohn, is Christned, and a great part of his Land also, but they have not all the Articles of our Faith, but they beleeve well in the Father, the Sonne, and the Holy Ghost, and they are very devout, and true one to another, and they make no force of Tattel. And he hath under him threescore and twelve Provinces and Countreys, and in each one is a King, and thels Kings have other Kings under them. And in this Land are many marvels, for in this Land is a Gravelly Sea that is of Sand and Gravell and no drop of water, and it ebbeth and floweth with very great Waves as another Sea doth, and it is never standing still, and never in rest, and no man may passe to the Land beyond it. And although there be no water in the Sea, yet men

men may finde therein very good Fish, and of other fashion and shape then are in any other Sea, and also they are of a very good taste and sweet, and good to eat. And three dayes journey from that Sea are many great Hils, through which runneth a great Flood that commeth from Paradise, and it is full of precious Stones and no drop of water, and it runneth with great Waves into the Grabelly Sea: and this Flood runneth three dayes in the week so fast, that it carryeth great Stones of the Rock with it that make much noyse, and as soone as they come into the Grabelly Sea, they are no more seene: and in those three dayes when it runneth thus, no man dare come in it, but the other dayes men goe therein when they will. And so beyond that Flood toward the Wildernesse is a great Plaine among Hils all sandy and grabelly, and in that Plaine grow Trees, that at the rising of the Sunne each day, begin to grow, and so grow they till midday, and beare Fruit, but no man dare eat of that Fruit, for it is a manner of Iron, and after midday it turneth againe to the earth, so that when the Sunne goeth downe it is nothing seene, and so doth it every day: and there is in that Wildernesse many wilde men with hornes on their heads, very hideous, and they speak not but rout as Swine: and in that Countrey are many Popinjayes, that they call in their Language Pistak, and they speak through their own kinde, partly as a man, and those that speak well have long tongues and large, and on every foot five toes, but there are some that have but three toes, but those speak not, or very ill.

CHAP. LXXXVIII.

Of another Iland, where also dwelleth good people therein, and is called Synople.

THen is there another Ile that is called Synople, wherein also are good People and true, and full of good Faith, and they are much like in their living to the men before said, and they goe all naked. Into that Iland came King Alexander, and when he saw their good Faith and Truth and their good Belieke, he said that he would

doe

doe them no harme, and bade them aske of him Riches or any thing elſe, and they ſhould have it. And they anſwered that they had Riches enough when they have meat and drink to ſuſtaine their bodies, and they ſaid alſo that Riches of this World is nought worth, but if it were ſo that he might grant them, that they ſhould never die, that would they pray him. And Alexander ſaid, that might he not doe, for hee was mortall and ſhould die as they ſhould. Then ſaid they, why art thou ſo proud and wouldeſt win all the World, and have it in ſubjection, as it were a God, and haſt no terme of thy life, and thou wilt have all Riches of the World, the which ſhall forſake thée or thou forſake them, and thou ſhalt beare nothing with thée, but it ſhall remaine to others, but as thou wert born naked ſo ſhalt thou be done in Earth? And Alexander was greatly aſtonied at this ſpéech. And though it bée ſo that they have not the Articles of our Faith, nevertheleſſe I beléeve that God liketh their ſervice as hée did of Iob, that was a Panim, the which he held for his true ſervant and many other. I beléeve verily that God loveth all thoſe that love him, and ſerve him méekly and truly, and that deſpiſe the vaine-glory of the World, as theſe men doe, and as Iob did: and therefore ſaid our Lord, through the mouth of the holy Prophet Eſay, Ponam eis multiplices leges meas, that is to ſay, I ſhall put Lawes to them in many manners: and the Goſpel ſaith thus, Alias oves habeo, quæ non ſunt ex hoc ovili, that is, I have other ſheep that are not of this fold: and thereto accordeth the viſion that S. Peter ſaw at Joppa, how the Angel came from Heaven and brought with him all manner of Beaſts, as Serpents, and divers Fowles, ſaying to S. Peter, take and eat, and S. Peter anſwered, I never eat of any uncleane Beaſt: and the Angel ſaid to him, Non dicas immunda quæ Deus mundavit. That is to ſay, Call thou not thoſe things unclean that God hath cleanſed. This was done in token, that men ſhould not have any man in diſdaine for their divers Lawes, for we wot not whom God loveth, and whom God hateth.

CHAP.

CHAP. LXXXIX.

Of two other Iles, the one is called Pitan, wherein be little men that can eat no meat: and in the other Ile the men are all full of Feathers.

THere is another Ile that men call Pitan, the men of this Land till no ground, for they eat nothing, and they are small, but not so small as Pigmyes. These men live with smell of wilde Apples, and when they goe farre out the Countrey they beare Apples with them, for as soone as they lose the savour of Apples they die: they are not reasonable, but as wilde as Beasts. And there is another Ile where the People are feathered, but their Face and the Palms of their Hands, these men goe as well about the Sea as on the Land, and they eat Flesh and Fish all raw: in this Ile is a River that is two mile and a halfe broad, that men call Renemar.

CHAP. XC.

Of a rich man in *Prester Johns* Land, named *Catolonapes*, and of his Garden.

ALso in an Ile of Prester Johns Land, called Pilcozach, there was a man that was called Catolonapes, hee was rich and had a faire Castle on a Hill, and strong, and hee made a Wall about the Hill very strong, and faire, within he had a faire Garden, wherein were many Trées bearing all manner of Fruits that hée might finde, and hee had planted therein all manner of Herbs of good smell, and they bare Flowers, and there were many faire Wels, and by them was made many Halls and Chambers, well deckt with Gold and Azure, and hee had made there divers Stories of Beasts and Birds that sung, and tuned by Engine, or Dibage, as they had been quick: and hee had in his Garden all things that might bée to mans solace and comfort: hee had also in that Garden Maidens of the Age of fifteen years, the fairest that hée might

ande, and men children of the same age, and they were clothed with Cloth of Gold, and hee said that they were Angels, and hee caused to bee made certain Hils, and enclosed them about with precious Stones of Jasper and Christall, and with Gold and Pearle, and other manner of Stones, and hée made a Condit under the Earth, so that when hee would, the Wels ran sometime with Milk, sometime with Wine, and sometime Honey, and this place hee called Paradise, and when any young Batcheler of the Countrey, Knight, or Squire, commeth to him for solace or sport, he leadeth them into his Paradise, and sheweth them these things, as the Songs of Birds, and his Damsels, and Wels: and he did strike divers Instruments of Musick in a high Tower that might bée heard, and said they were Angels of God, and that place was Paradise, that God hath granted to those that beleeved, when hée saith thus, Dabo vobis terram fluentem lacte & melle, That is, I will give you a Land, flowing with Milk and Honey: And then this man did make these men drink a manner of drink by which they were drunken, and hee said to them, if they would die for his sake, when they were dead they should come to his Paradise, and they should be of the age of those Maydens, and should dwell alway with them, and hée would put them in a fairer Paradise, where they should sée God in his joy, and in his Majesty: and when they granted to doe that hee would, then hee bad them goe and slay such a Lord, or a man of the Countrey that hee was wroth with, and that they should have no feare of any man, and if they were slaine themselves for his sake, hee would put them in his Paradise when they were dead. And so went those Batchelers to slay great Lords of the Countrey, and were slaine themselves, in hope to have that Paradise, and thus was hee avenged of his Enemies through his deceit: and when rich men of the Countrey perceived his cautell and malice, and the will of this Catolonapes, they gathered themselves together, and assailed the Castle, and slew him and destroyed all his goods, and his faire places, and riches that were in his Paradise: and the place of the Walls are there yet, and some other things, but the riches are gone: and it is not long agone since it was destroyed.

CHAP.

CHAP. XCI.

Of a perillous Valley that is beside the River Pison.

ND a little from this place, on the left side, beside the River of Pison is a great marvell. There is a Valley betwæne two Hils, and that is foure mile long, and some men call it the Valley Enchanted, some the Valley of Divels, some the Valley perillous: and in that Valley are many Tempests, and a great noyse bery hideous both day and night, and a sound as it were a noyse of Tabours and Trumpets, as it were at a great Feast. This Valley is full of Divels, and hath bæne alwayes, and men say there is an Entrey to Hell. In this Valley is much Gold and Silver, wherefore many Christian men and other goe thither for desire of that Gold and Silver, but few of them come out againe, for they are anone strangled with Divels: and in the middest of that Valley, on a Rock, is a Village, and the Head of a Fiend bodily, bery hideous and dreadfull to sée, and there is nothing séene but the Head and the Shoulders, but there is no Christian man, nor other in the World so hardy, but that hee would bée greatly afraid to behold it, for hée beholdeth each man so sharply, and his eyes are so staring, and sparkling as fire, and hee changeth so often his countenance that no man dare come near for all the World: and out of his Nose commeth great plenty of fire, of divers colours, and sometime is the fire so stinking, that no man may suffer it, but alway a good Christian man, and one that is stedfast in the Faith, may go thereto without harme, if they call to God, onely, for fondenesse of their sinnes, then shall the Divels have no power over them. And yée shall understand that when my Fellowes and I were in that Valley wée had bery great doubt if wée should put our Bodies in a venture to go through it, and some of my Fellows agréed thereto, and some would not, and there were in our company two Fryers minours of Lumbardy, who said, if any of us would goe in, they would also: as they had said so, upon trust of them, wée said that we would goe, and wée did

make our Prayers to God for our safegard, and so we went in fourteene men, and when we came out we were but ten, and we wist not whether those foure were lost there, or whether they turned againe, but we saw them no more: other of our Company who would not goe in with us, went about another way for to be before us, and so they were, but we went through the Valley, and saw there many strange things, as Gold, Silver, precious Stones and Jewels, great plenty as we thought, whether they were so or no I know not, for Devils are so subtill and false, that they make many times a thing to seem that it is not, for to deceive men, and therefore I would touch nothing for feare of Enemies that I saw there, in many likenesses, some of dead bodies, that I saw lie in the Valley, but I dare not say that they were all bodies, but they were bodily shapes through making of Divels, and we were often thrown down to the Earth by Winde, Thunder and Tempest, but God helped us alway, and so passed we through that Valley without perill or harme, thanks be to God.

CHAP. XCII.

Of an Iland wherein dwell People as great as Gyants, of eight and twenty or thirty foot of length, and of other things.

AND beyond that Valley is a great Ile, where be people as great as Gyants, of eight and twenty foot long, and they have no clothing but Beasts Skins that hang on them, and they eat no bread, but raw flesh, and they drink milk, and they have no Houses, and and they gladlier eat mens flesh then other: and men told us that beyond that Ile is another, wherein are greater Gyants, of forty five or fifty foot long, some fifty Cubites long, but I saw them not: and among those Gyants are great Sheep, as if it were young Oxen, and they beare great Woll, these Sheep have I seene many times. Another Ile there is Northward, where are many evill and foule women, but they have precious stones in their eyes, and they have such force that if they behold any man with wroth they slay them with beholding, as the Basiliske doth. Another Ile is there

there of fairer Folk and good, where the custome is such, the first night that they are wedded, they take a certaine man, that is ordained therefore, and let him lie by their Wives to have their Maidenheads, and they give him a great reward for his travell, and those men are called Gadlybrien, for men of that Countrey hold it a great thing to make a woman no Maiden, and if it bee so that the Husband finde her a Maiden the next night after (for peradventure he that lay by her was drunken, or for any other cause) the Husband shall complaine of him to the Lawyers, that he hath not done his debour, and he shall bee grievously punished and chastised: but after the first night they keep their Wives well, that they speak not with those men: and I asked what was the cause why they had that custome, and they said, heretofore men lay with their Wives first and no other, and their Wives had Serpents in their Bodies, and stung their Husbands in the yard, or on their Bodies, and so were many men slaine, and therefore they had that custome to let other men have their Maiden-heads, for feare of death, and thus they suffer them to assay the passage, ere they adventure.

CHAP. XCIII.

Of Women which make great sorrow when their Children are born, and great joy when they are dead.

ANother Ile there is, where women make great sorrow when their Children are borne, and when they are dead they make great joy, and cast them into a great fire and burne them: and they that love well their Husbands, when they are dead, they cast them in a fire and burn them, for they say that fire shall make them cleane of all filth and vices, and they shall be cleane in another World: and the cause why they weep when their Children are borne, and that they joy at their death is, they say a Child when hee is borne, commeth into this World to have travell, sorrow, and heavinesse, and when they are dead they goe to Paradise, where Rivers are of Milk and Honey. And there is life and joy and plenty of goods without travell or sorrow. In this Ile they elect their Kings by Voyces, and they chuse him not for his Riches,

and noblenesse, but him that is of good conditions, and most righteous and true, that judgeth every man truly, little and much, after their trespasse, and the King may judge no man to death, without counsell of his Barons, and that they all assent. And if it bee so that their King doe a great trespasse, as slay a man, or such like, hee shall die also, but he shall not be slaine, but they charge and command that no man bee so hardy to keep him company, nor to speak to him, nor give him meat nor drink, and thus hee dyeth: for they spare no man that hath done a trespasse for Love, Lordship, Riches, or Noblenesse, but they doe him right after hee hath deserved.

CHAP. XCIIII.

Of an Iland where men wed their own Daughters and Kinswomen.

THere is another Ile where is great plenty of people, and they never eat flesh of Hares nor of Hens nor Geese, yet is there many of them, but they eat of all other Beasts, and they drink Milk. In this Countrey they Wed their own Daughters, and other of their Kin, as them liketh, and if there be ten or eleven men in one House, each one of their Wives shall be common to other, and at night one have one of their Wives and another night another, and if she have any child, shee may give it to whom shee will, so that no man know it to be his. In this Land and many other places of Inde, are many Crocodiles, that is a manner of long Serpent, and on nights they dwell on water, and on dayes they dwell on Land and Rocks, and they eat not in Winter. These Serpents slay men and eat them weeping, and they have no tongue.

In this Countrey and many other, men cast seed of Cotten and sow it each year, and it groweth as it were small Trees, and they beare Cotten. In Araby is a kind of Beast that some men call Gerlants, that is a fair Beast, and he is higher then a great Courser or Steed, but his neck is near 11 Cubites long, and his Taile like a Hart, and he may look over an high house,

and

and there are many Camelions, that is a little Beast, and hee neuer eateth ne drinketh, and hee changeth his colour often, for sometime he is of one colour and sometime of another, and hee may change him into all colours that hee will, saue black and red. There are many wilde Swine of many colours, and as great as Oxen, and they are spotted as it were small Fawns: and there are Lyons all white, and there be other Beasts, as great as Steeds, that men call Lamborans, and some men call them Monts, and their head is black, and they haue long horns in his front, as cutting as sharp swords, and hee chaseth and will slay Elephants. And there is many other manner of Beasts, of whom it were to long to write all.

CHAP. XCV.

Of an Iland where dwell good people and true.

THere is another Iland good and great, and plentious, where are good men and true, and of godly life after their Faith, and though they be not Christians, nevertheless of kinde they are full of good vertues, and they hate Vices, and all sinne and malice, for they

they are not envious, proud, covetous, leacherous, nor glut-tonous, and they doe unto another man that they would bee did to them, and they fulfill the x. Commandements, and they take no force of riches, nor of having, and they swear not, but they say, yea, and nay, for they say hee that sweareth will de-ceive his Neighbour: and some men call this Ile, the Ile of Bragamen, and some call it the Land of Faith, and through it runneth a great River, that men call Thebe: and generally all men in those Iles, and other thereby, are truer and wiser then in other Countreys: In this Ile are no Theeves, Murtherers, nor Beggars. And for as much as they are so true and so good, there is no Tempest nor Thunder, Warre, Hunger nor Tri-bulation: and thus it seemeth well that God loveth them well and he is well pleased with their deeds, and they beleeve in God that made all things, and him they Worship, and they live so temperately in meat and drink that they live very long, and many of them die without sickneſſe, and their life faileth them with age.

CHAP. XCVII.

How King *Alexander* sent his men thither for to winne that Land.

SOmetime King Alexander sent men to winne that Land. And they sent him Letters that said thus: What behoveth a man to have all the World that is not content therewithall? thou shalt finde nothing at all in us, why shouldest thou make Warre upon us? for wee have Riches nor Treasure, and all the Cattell of our Countrey are common, our meats that wee eat are our Riches, and in stead of Gold and Sil-ver, wee make our Treasure Peace and Concord, and Love, and we have nought but a Cloth upon our Bodies, our Wives are not arrayed richly to please, for we hold it a great folly for a man to trimme up his body with costly Ap-parrell to make it seeme fairer then God made it. We have beene evermore in peace till now that thou wilt dis-inherit us. Wee have a King among us, not for need of the Law, nor to judge any man, for there are no Trespassers among us, but

all

all only, to learn us to be obedient to him, and so mayest thou take from us but our good peace. And when King Alexander saw this Letter, hee thought he should not too much harm if hee troubled them, and sent to them, that they should kéep well their good manners, and have no dread of him.

CHAP. XCVII.

How the Emperour *Prester John*, when he goeth to Battell, hath three Crosses of fine Gold born before him.

THE Emperour Prester John, when he goeth to Battell, hath no Banner born before him, but hee hath borne before him three Crosses of fine Gold, and those are large and great, and richly set with precious Stones, and for to kéep each Crosse hée ordaineth a thousand men of Armes, in manner as men kéep a Standard in other Countreys: and hee hath men without number, when hee goeth to any Battell against any other Prince. And when hée hath no Battell, but rideth to take the Ayre, then hath hée borne before him but a Crosse of a Trée, not painted and without Gold, or precious Stones, and all plaine, in token that our Lord Jesus Christ suffered death on a Crosse of Trée. And also he hath borne before him a Vessell full of Jewels, and Gold, and precious Stones, in token of his present Noblenesse and of his Might: he hath born before him likewise a Platter of Gold full of Earth, in token that all Lordship and Noblenesse shall turn to nought, and all flesh shall turn to Earth.

CHAP. XCVIII.

Of the most resident place of *Prester John*, which is in a City called Susa.

AND he dwelleth commonly at the City of Susa, and there is his principall Pallace, and it is so rich that it is strange to tell: For about the principall Tower of the Pallace are two pomels of Gold all round, and each one of these hath two Car-

buncles, great and large, that shine very clear in the night: and the principall Gates of his Pallace are of precious Stones that men call Sardine, and the Borders of the bars are Ivory, the Windows of the Hall and Chambers are of Chrystall, the Tables they eat on, are some of Emraulds, some of Mayk, some of Gold and precious Stones, and the Pillers that bear the Table are of such Stones also, and the Stairs on the which the Emperour goeth up to his Table where he sitteth at meat, one is of Mattick, another of Chrystall, and another of green Jaspy, another of Dialper, another of Sardin, another of Cornelin, another of Senton, and that he setteth his foot upon is of Chrysolites, and all these Staires are bordered with fine Gold, and well set with great Pearls and other precious Stones, and the sides of his Table are Emraulds, bordered with Gold and with precious Stones: the Pillers in his Chamber are of fine Gold, with many Carbuncles, and other such Stones that give great light in the night, and though the Carbuncles give great light, nevertheless there burneth xii. great Vessels of Chrystall full of Balm, to give good smell, and to drive away evill Ayre. The frame of his Bed is all Saphire, well bound with Gold, to make him sleep well, and for to destroy Lechery, for hee will not lie by his Wives but thrice a year, after the seasons, and that onely for getting of Children. And hee hath also a faire Pallace in the City of Mile, where hee dwelleth when hee will, but the Ayre there, is not so well tempered as it is in the City of Sule. And hee hath every day in his Court more then xxx. thousand men, besides commers and goers, but xxx. thousand there, or in the Court of the great Caane, spend not so much as xii. thousand in our Countrey. He hath evermore iii. Kings in his Court to serve him, and each one of them serveth a Month, and with these Kings serve allway lxxii Dukes, and C C C. Earles, and every day are in his Court xii. Archbishops, and xx. Bishops. The Patriark of Saint Thomas is as it were a Pope, and the Archbishops, Bishops and Abbots, all are Kings in that Countrey, and some one of the Lords is Waiter of the Hall, some of the Chamber, some Steward, Marshall, and other Officers, and thereby hee is richly served. And his Land extendeth in breadth foure Months Journey, and it is of length without measure.

CHAP.

CHAP. XCIX.

Of the Wilderneſſe, wherin groweth Trees of the Sunne and the Moone.

AND beyond this place is a great Wilderneſſe, as men that have beene there ſay. In the Wilderneſſe, as men ſay, are the Trees of the Sunne, and the Moon, that ſpake to Alexander, and told him of his death: and men ſay, that thoſe that kéep thoſe Trées and eat of the Fruits of them, live foure or five hundred yeare, through vertue of the Fruit, and wée would gladly have gone thither, but I think that an hundred thouſand men of Arms could not paſſe that Wilderneſſe for the plenty of wilde Beaſts, as Dragons, and Serpents, that ſlay men when they paſſe that way. In this Land are many Elephants, both white and blew, without number, and Unicorns, and Lyons of many colours. Many other Iles are in the Land of Preſter Iohn, that were too long to tell, and much riches, and of pretious Stones great plenty. I have heard ſay why this Emperour is called Preſter Iohn, and for thoſe that know it not, I will declare. Sometime there was an Emperour a noble Prince, and a doughty, and hée had many Chriſtian Knights with him, and the Emperour thought he would ſée the Service in Chriſtian Churches, and then was Churches of Chriſtendom in Turky, Sury, and Tartary, Hieruſalem, Paleſtine, Araby, and Alapy, and in all the Land of Egypt: And this Emperour came with a Chriſtian Knight into a Church of Egypt, and it was on a Saterday after Whitſunday, when the Biſhop gave Orders, and he beheld the Service, and asked of the Knight what Folk thoſe ſhould be that ſtood before the Biſhop, and the Knight ſaid they ſhould bée Prieſts: and hee ſaid hee would no more be called King nor Emperour, but Prieſt, and he would have the name of him that came firſt out of the Prieſts, and hee was

called Iohn, and so have all the Emperours since béne called Prester Iohn. In this Land are many Christian men, of good Faith and good Law, and they have Priests to sing Service, and they receive the Sacrament, as men of Gréece do, and they say not otherwise, but as the Apostle said, as Saint Peter and Saint Thomas, and other Apostles, when they sung and said Pater-noster, and the words with the which the Communion is sacred: we have many additions of Popes that have béne Ordained, of which men of these Countreys know not.

CHAP. C.

Of the great Iland and Kingdom called Taprobane.

TOward the East-side of Prester Iohns Land, is an Ile that men call Taprobane, and it is right good and fruitfull, and there is a great King and a rich, and hee is obedient to Prester Iohn, and the King is alway made by Election. In this Ile are two Winters and two Summers, they reap Corn twice in the yeare, and Gardens flourish at all times in the yeare. There dwelleth good people and reasonable, and many Christian men among them are full rich, and the water between the side of Prester Iohn and this Ile, is not very déep, for men may sée the ground in many places.

CHAP. CI.

Of two other Iles, one is called Oriell, and the other Argete, wherein are many Cold Mines.

THere are more Eastward two other Iles, the one is called Oriell, and the other Argete: of which, all the Land is full of Mines of Gold and Silver. In these Iles may men sée no Starres cleare shining, but one Starre that is called Canapos and there men sée not the Mone but in the last quarter. In that Ile is a great Hill of Gold that Pismires kéep, and they part the fine Gold from other that is not fine, and the Pismires are as great as Hounds, so that no man dare come there for

dread

dread of Pismires that would assay them, so that men cannot dig for the Gold nor get thereof, but by subtilty: and therefore when it is very hot, the Pismires hide themselves in the Earth from noone to none of the day, and then men of the Countrey take Cammels and Dromedaries, and other Beasts, and goe thither, and lade them with Gold, and goe fast away ere the Pismires come out of the Earth. And other times when it is not so hot, that the Pismires hid them not, they take Mares that have Foals, and they lay upon those Mares two long Vessels as it were two small Barrels with the mouth upwards, and drive them thither and keep their Foals at home, and when the Pismires see these Vessels they leap thereto, for by kinde they leave no Hole nor Pit open, and anon they fill those Vessels with Gold, and when the men think the Vessels be full, they take the Foals, and bring them as neare as they dare, and then they whinny, and the Mares here them, and anon they come to their Foals, and so they take the Gold: for these Pismires will suffer Beasts to come among them, but no men.

CHAP. CII.

Of the dark Countrey and Hils, and Rocks of Stone, nigh to Paradise.

BEyond the Iles of the Land of Prester Iohn, and his Lordship of Wilderneſſe, to goe right East, men shall find nothing but Hils, great Rocks, and other dark Land where no man may see day nor night, as men of that Countrey say: and this Wilderneſſe and dark Land lasteth to Paradise terrestre, where Adam and Eve was set, but they were but a little while there, and that is toward the East, at the beginning of the Earth, but that is not our East that we call, where the Sun riseth, for when their Noune riseth there, then it is midnight in our Countrey, by reason of the roundneſſe of the Earth: for our Lord made the Earth all round in the middest of the Firmament. Of Paradise can I not speak properly, for I have not been there, but that I have heard, I shall tell you. Men say that Paradise terrestre is the highest Land of all the World, and it is so high that it toucheth

near to the Circle of the Mon, for it is so high that Noes Flood might not come thereto, which covered all the Earth about.

CHAP. CIII.

A little of Paradise terrestre.

THis Paradise terrestre, is inclosed all about with a Wall, and that Wall is all covered with Mosse, as it seemeth, that men may see no Stone nor nothing else whereof it is, and in the highest place of Paradise in the middest of it is a Well, that casteth out the four Floods that run through divers Lands. The first Flood is called Pison or Ganges, and that runneth through Inde; in that River are many precious Stones, and much Lignum Aloes, and gravell of Gold. Another is called Nilus or Giron, and that runneth through Ethiope and Egypt. The third is called Tygræ, and that runneth through Assyria and Armeny the great. And the fourth is called Euphrates that runneth through Armeny the lesse, and Persia: and men say that the swet and fresh waters of the World take their springing of them. The first River is called Pison, that is to say, gathering of many Rivers together and falling into one, and some call it Ganges, of a King that was in Inde, that men call Gangeras, for it runneth through his Land: and this River is in some places cleane, in some places troubled, in some places hot, in some places cold. The second River is called Nilus or Giron, for it is ever troubled, for Giron is to say, trouble. The third River is called Tygræ, that is to say, fast running, for it runneth faster then any of the other, named so of a Beast that men call Tygris, for hee runneth fast. The fourth River is called Euphrates, that is to say, well bearing, for there groweth many good things upon that River. And ye shall understand that no man living may goe upon that Paradise, for by Land hee may not goe for wilde Beasts that are in the Wildernesse, and for Hils and Rocks, which no man may passe: Neither by those Rivers may any man passe, for they come with so great course,

and

and so great wawes that no ship may saile against them. Many great Lords have assayed many times to goe by those Rivers into Paradise, but they might not speed in their way, for some dyed for wearinesse in rowing, some wexed blind, and some deafe with noyse of the waters, so no man may passe there but through speciall grace of God. I can tell you no more of that place, which I may speak of upon mine own sight.

CHAP. CIIII.

How *Prester Johns* Land lyeth foot against foot to England.

These Iles of the Land of Prester John, they are under the Earth, to us, and they lie foot against foot to England: and other Iles there are who so would pursue them, for to compasse the Earth, having the Grace of God to help the way, hee might come right to the same Countreys that hee were come of, and come from, and goe about the Earth, but for that it asketh so long time, and also there are so many perils to passe, that few men assay to goe so, and yet it might bee done, for men come from those Iles to other Iles, coasting on the Lordship of Prester John, which men call Cathay, and that Countrey is neare hy. dayes Journey long, and more then fifty of breadth, and this Cathay is the best Land that is in those Countreys, save Cathay: and if Merchants came thither as commonly as they doe to Cathay, it would bee better then Cathay: for it is so thick of Cities and Towns that when a man goeth out of a City hee seeth another at each side: there is great plenty of Spices and other Goods: the King of this Ile is rich and mighty, and beeholdeth his Land of the great Caane, for that is one of the twelve Princes that the great Caane hath under him, beside his own Land.

CHAP.

CHAP. CV.

Of the Kingdome of Ryboth.

From this Ile, men goe to another Kingdom, that is called Ryboth, and that is also under the great Caane. This is a good Countrey and plenteous of Corn, Wine, and other things: men of this Land have no Houses, but they dwell in Tents made of Trees: And the principall City of the Countrey is all black, made of black stones, and white, and all the Streets are paved with such stones, and in the City is no man so hardy to spill blood of man nor beast, for worship of an Image that is worshipped there. In that City dwelleth the Pope of their Law, and they call him Lopasse: hee giveth all Dignities and Benefices that fall to the Image: And men of Religion, and men that have Church-livings in that Countrey, are obedient to him, as men here to the King. They have a Custome in this Countrey, that when a mans Father is dead, whom they will doe great worship unto, they send after all his Friends, religious Priests, and many other, and they beare the body to an Hill with great joy and mirth, and when it is there, the greatest Prelate smiteth off his Head, and layeth it upon a great Plate of Gold or Silver, and giveth it to his Son, and the Son taketh it, and giveth it to other of his Friends singing and saying many Orisons, and then the Priests and the religious men cut the Flesh off the Body, in pieces, and say Orisons, and the Birds of the Countrey come thither, for they know well the Custom, and they flie about them as the Eagles and other Birds that eat Flesh and the Priest cast the pieces unto them, and they beare it away a little from thence, and then they eat it: and as the Priests were wont to sing for Souls, Subvenite sancti Dei, so those Priests there sing, with high voyce in their Language, in this manner wise, See ye behold how good and gracious a man this was, that the Angels of God come for to fetch him, and beare him into Paradise. And then thinketh the Sonne of his Father that hee is greatly worshipped when Birds have eaten him, and when there are most plenty of Birds, there is most worship

ſhip. And then commeth the Son home with all his Friends, and maketh them a great Feaſt, then maketh he clean his Fathers Scalp, and giveth them drink therein, and the fleſh of his Fathers Head he cutteth off, and giveth it to his moſt ſpeciall Friends, ſome a little, and ſome a little, for dainty. And in remembrance of this holy man that the Birds have eaten, the Son keepeth his Scalp for a Cup, and therein drinketh hee all his life, in remembrance of his Father.

CHAP. CVI.

Of a rich man that is neither King, Prince, Duke nor Earle.

AND from this place men goe ten dayes Journey through the Land of the great Caane, which is a very good Ile and a great Kingdome, and the King is very mighty. And in this Ile is a rich man, which is neither King, Prince, Duke nor Earle, but hee hath each yeare foure thouſand Horſes, charged with Rice and Corne, and hee liveth Nobly and richly after the manner of the Countrey, for hee hath fifty Damſels, that ſerve him every day at his meat and Bed, and doe what hee will. And when he ſitteth at the Table they bring him meat, and at each time five Melles together, & they ſing in the bringing a Song, and they cut his meat and put it into his mouth: and hee hath very long Nayles on his hands, for that is great Nobility in that Countrey, and therefore they let their Nayles grow as long as they may, and ſome let them grow ſo long that they come about their Hands, and that is great Honour and Gentrey: and the Gentry of a woman is to have ſmall feet, and therefore ſo ſoon as they are born, they binde their feet ſo ſtraight, that they cannot walke as they ſhould. And hee hath a very faire Pallace and rich, where he dwelleth, of which the Wall is two mile about, and therein is many faire Gardens, and all the Pavements of the Hall & Chambers is of Gold and Silver: and in the midſt of one of his Gardens is a little Hill, whereon is a place made with Towers and Pinacles all of Gold, & there he will ſit often to take the Ayre & diſport, for it is

made for nothing else. From this Land men may goe to the Land of the great Caane.

CHAP. CVII.

How all the Lands, Iles and Kingdoms before rehearsed have some Articles of our Faith.

AND ye shall understand that all these men and folk that have reason, that I have spoken of; have some Articles of our Faith, and though they be of divers Lawes and Beliefes, yet they have some good points of our Faith, and they believe in God, as the Prophesie saith, Et metuent eum omnes fines terræ; That is to say, and all the Ends of the Earth shall feare him. And in another place, Omnes gentes servient ei; That is to say, all Nations shall serve him. But they cannot speak perfectly, but as their naturall wit teacheth them, neither of the Sonne nor of the holy Ghost, but they can well speak of the Bible, and specially of Genesis, and the Books of Moses. And they say that those Creatures which they worship are no gods, but they worship them for the great vertue that is in them, which may not bee without the speciall grace of God: and of Simulacres and Idols, they say that all men have Simulacres, whereby they meane the Papists, who have Images of our Lady and others, but they think that they worship the Images of Stone and of wood, and not the Saints whom they doe represent, for as the letter teacheth Clarks how they shall believe, so Images and Pictures teach Lay-men: they say also that the Angel of God speaketh to them in their Idols, and doth Miracles, and they say thus: but it is the evill Angel that doth Miracles to maintaine them in their Idolatry.

CHAP. CVIII.

How Sir *Iohn Mandevile* leaveth many marvels unwritten, and the cause wherefore.

THere are many other Countreys where I have not yet beene nor seene, and therefore I cannot speak properly of them. Also in Countreys where I have been are many marvels

vels that I speak not of, for it were to long a Tale, and therefore hold you apaid at this time with that I have said, for I will say no more of marvels that are there, so that other men that goe thither may finde enough for to say, that I have not told.

CHAP. CIX.

What time Sir *Iohn Mandevile*, departed out of England.

AND I Iohn Mandeville Knight, was born in England in the Town of Saint Albans, went out of my Countrey & passed the Sea, in the yeare of our Lord 1332, on S. Michaels day, and have passed through many Lands, Iles, & Countreys, and now come to rest. I have compiled this Book, & writ it, the yeare of our Lord 1364 thirty two yeares after my departing from my Countrey. The rather for the pleasure of all such as delight to read the strange and wonderfull marvels of other forraign Countreys, as also for a direction to all such as shall desire to see either all or some of these Countreys herein specified: and because some things herein spoken of, may seeme strange and scarcely credible, therefore I have thought good to make known unto all that will see more proofe hereof, in the Book called Mappa Mundi, there they shall finde the most part of the same ratified and confirmed. And I pray all that shall reade this Book, and look for no further proofe, to judge favourably thereof, since they shall in conceit see as much at home without much paines, as I did after many weary and dangerous steps passed: and I pray to God of whom all grace commeth, that hee will fulfill with his grace, the Readers and Hearers hereof and save them body and soule, and bring them to his Joy that ever shall last.

Amen.

5. Ed. 3.

FINIS.

THE TABLE.

The way toward Hierusalem on Horse, on Foot, or by Sea. chap.1
Of the Ilands of Greece. chap.2
To come again to Constantinople to go to the holy Land. ch.3
Of a terrible Dragon. chap.4
Of a young man and his Lemman. chap.5
Of the manner of hunting in Cypres. chap.6
Of the Haven named Jaffe. chap.7
Of the Haven Tyre. chap.8
Of the Hill Carme. chap.9
How *Sampson* slew the King, and his Enemies. chap.10
The way to Babylon, where the Souldan dwelleth. chap.11
Yet here followeth of the Souldan and Kingdoms that hee hath conquered, which he holdeth strongly by force. cha.12
For to return from Sinay to Hierusalem. chap.13
As men are passed the Wilderneſſe again comming to Hierusalem. chap.14
Here followeth a little of *Adam* and *Eve*, and other things. chap.15
Of the dry Tree. cha.16
From Ebron to Bethlem. chap.17
Of a faire Maiden that should bee put to deah wrongfully. chap.18
Of the City of Jerusalem. chap.19
Yet of the holy City of Jerusalem. chap.20
Of the Church, and of the old Sepulchre. chap.21
Of the Temple of God. chap.22
Yet of the Temple of God. chap.23
Of King *Herod*. chap.24
Of Saint *Salvators* Church. chap.25
The Field of Acheldemack, which was bought with the thirty pence. chap.26
Of the Mount Joy. chap.27
Of the Castle of Bethania. chap.28
Of Iericho and other things. chap.29

Of

Of the holy place between Bethania and the River Iordan, with other things. chap.30
Of *Abraham* and his Generation. chap.31
Of the River Iordan chap.32
Of many other marvels. chap.33
Of the Samaritans. chap.34
Of Galile. chap.35
Of the way of Nazareth to the Mount or Hill Tabor. chap.36
Of the Sea of Galile. chap.37
Of the Table wheron Christ eat after his Resurrection. cha.38
Of strange manners and divers. chap.39
For to turn again on this side of Galile. chap.40
How a man may goe the shortest way to Hierusalem. chap.41
Of other wayes for to goe by Land unto Hierusalem. chap.42
Yet of another way by Land toward the Land of Promise. chap.43
Of the Faith of the Sarasins, and of the Book of their Law named Alkaron. chap.44
Yet it treateth more of *Mahomet*. chap.45
Of the birth of *Mahomet*. chap.46
Of divers Iles and manner of People, and of marvellous Beasts. chap.47
Of the Haven of Gene, for to goe by Sea into divers Countreys. chap.48
Of the Countrey of *Iob*, and of the Kingdom of Chalde. chap.49
Of the Kingdome of Amazonie where dwell none but Women. chap.50
Of the Land of Ethiope. chap.51
Of Inde the more and lesse, of Diamonds, and of their great vertues. chap.52
Of divers Iles and Kingdomes, which are in the Land of Inde, of people that are of yellow and green colour, and of many strange things. chap.53
Of the Kingdom of Mabaron. chap.54
Of a great Countrey called Lamory, where the people goe all naked. chap.55

Of the Countrey and Ile named Java which is a mighty Land. *chap.*56
Of the Kingdome of Pathen or Salmas, which is a goodly Land. *chap.*57
Of the Kingdome of Talonach, the King whereof hath many Wives. *chap.*58
Of the Iland called Raſo, where men are hanged ſo ſoon as they are ſick. *chap.*59
Of the Land of Melk, wherein dwelleth evill people. *chap.*60
Of the Iland, named Macumeran, whereas the people have heads like Hounds. *chap.*61
Of a great Iland called Dodin, where are many men of evill conditions. *chap.*62
Of the Kingdome named Manoy, the which is one of the beſt Kingdomes of the World. *chap.*63
Of the Land of Pigmen, the people whereof are but three ſpans long. *chap.*64
Of the City Menk, where a great Navie is kept. *chap.*65
Of the Land named Cathay & of the great riches therof. *ch.*66
Of the great City named Cadon, wherein is the great *Caanes* Pallace. *chap.*67
Wherefore the Emperour of Cathay is called the great *Caane*. *chap.*68
How the great *Caane* was hid under a Tree, and ſo eſcaped his Enemies by a Bird. *chap.*69
Of the great *Caanes* Letters, and the writing about his Seale, *chap.*70
Of the governance of the Countrey of the great *Caane*. *cha.*71
Of the great Riches of the Emperour and of his Pedigree. *chap.*72
Of the Ordinance of the Lords of the Emperour, when hee rideth from one Countrey to another to Warre. *chap.*73
How the Empire of the great *Caane* is devided into twelve Provinces, and how that they doe caſt Incenſe in the fire, where the great *Caane* paſſeth through the Cities and Townes, in worſhip of the Emperour. *chap.*74

How

How the great *Caane* is the mightieſt Lord of all the World. *chap.*75
Yet of other manners of his Countrey. *chap.*76
How the Emperour is brought unto his Grave when hee is dead. *chap.*77
When the Emperour is dead, how they chooſe and make another. *chap.*78
What Countreys and Kingdomes lie next to the Land of Cathay, and the fronts thereof. *chap.*79
Of other wayes comming from Cathay toward the Greek Sea, and of the Emperour of Perſia. *chap.*80
Of the Land of Armony, which is a good Land, and of the Land of Middy. *chap.*81
Of the Kingdome of Georgy and Abcan, and many marvels. *chap.*82
Of the Land of Turkey, and divers other Countreys, and of the Land of Meſopotamia. *chap.*83
Of divers Countreys, Kingdoms, Iles, and other marvels beyond the Land of Cathay. *chap.*84
Of the Land of Bactry, and of many Griffrons and other Beaſts. *chap.*85
Of the way for to goe to *Preſter Iohns* Land which is the Emperour of Inde. *chap.*86
Of the Faith and Beliefe of *Preſter John*, but hee hath not all the full Beliefe as we have. *chap.*87
Of another Iland, which is called Sinople, wherein dwelleth good people. *chap.*88
Of two other Iles, the one is called Pitan, wherein be little men that can eat no meat: and in the other Ile the men are full of Feathers. *chap.*89
Of a rich man in *Preſter Iohns* Land named *Catolonapes*, and of his Garden. *chap.*90
Of a marvellous Valley that is beſide the River Piſon. *chap.*91
Of an Iland wherein dwell people as great as Gyants, of nine and twenty or thirty foot of length, and of other things. *chap.*92

Of

Of Women which make great sorrow when as their children be borne, and great joy when they die. *chap.*93
Of an Iland where men wed their own Daughters and Kinswomen. *chap.*94
Of another Iland wherein dwell good people & true. *chap.*95
How King *Alexander* sent his men thither for to winne the Land. *chap.*96
How the Emperour *Prester Iohn*, when he goeth to Battell, hath three Crosses of fine Gold borne before him. *chap.*97
Of the most resident place of *Prester Iohn*, which is in a City called Suse. *chap.*98
Of the Wildernesse, wherein groweth Trees of the Sun, and the Moone. *chap.*99
Of a great Iland and Kingdom called Taprobane. *chap.*100
Of two other Iles, the one called Oriell, and the other Argete, where are many Gold Mines. *chap.*101
Of the dark Countrey and Hils and Rocks of Stone, nigh to Paradise. *chap.*102
A little of Paradise terrestre. *chap.*103
How *Prester Iohns* Land lyeth foot against foot to England. *chap.*104
Of the Kingdom of Ryboth. *chap* 105
Of a rich man that is neither King, Prince, Duke, nor Earle, *chap.*106
How all the Lands, Iles and Kingdomes before rehearsed have some of the Articles of our Faith. *chap.*107
How Sir *Iohn Mandevile*, leaveth many marvels unwritten, and the cause wherefore. *chap.*108
What time Sir *Iohn Mandevile* departed out of England. *chap.*109

FINIS.

THE ENGLISH SPANISH PILGRIME.

OR,

A NEVV DISCOVERIE OF SPANISH POPERY,

AND IESVITICALL STRATAGEMS.

VVith the estate of the Englisſh Pentioners and Fugitiues vnder the King of *Spaines Dominions*, *and elſe where* at this preſent.

Alſo laying open the new Order of the *Ieſuitrices* and preaching *Nunnes*.

Compoſed by *James Wadſworth* Gentleman, newly conuerted into his true mothers boſome, the *Church of England*, *with the motiues why he left the Sea of Rome*; a late Pentioner to his Maieſty of *Spaine*, and nominated his Captaine in *Flanders*: Sonne to Mr. *Iames Wadſworth*, Bachelor of Diuinity, ſometime of *Emanuell* Colledge in the Vniuerſity of *Cambridge*, who was peruerted in the yeere 1604. and late Tutor to *Dõna Maria Infanta* of *Spaine*.

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